

# Zion's Herald.

Volume LXXV.

Boston, Wednesday, February 3, 1897.

Number 5.

## Zion's Herald.

CHARLES PARKHURST, Editor.

ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.

Price, \$2.50 per year, including postage.

36 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

Work on the Panama Canal is being prosecuted on three sections only, covering a distance of seven miles, but it is being thoroughly and economically done. Local labor proved to be so unsatisfactory that the Company has imported Africans from Liberia. The latter are under contract to work nine hours a day, to be fed and housed, receive free medical attendance and hospital care, all for the term of three years and at a wage of \$10 a month. The Company agrees to give them a return passage at the close of the term. This wage is so much higher than what has been usually paid that great discontent has arisen among the old canal laborers.

Prof. Langley, in submitting his annual report to the Board of Regents of the Smithsonian Institution, claims to have reached success in his experiments with his flying machine. He made two flights of over half a mile each in May last, with a mechanism made chiefly of steel and driven by a steam engine. Since that time he has nearly doubled this record. He has not resorted to gas for support. His machine is a thousand or more times heavier than the air through which it was made to move. The Professor is sanguine in the belief that he has solved the problem of mechanical flight, and that he has made "a contribution to the utilities of the world which will be memorable."

The capacity of the great electrical plant at Niagara — the "Cataract Construction Company's" — is to be doubled. The big power house is to be extended over the new pit; contracts have been authorized for five 5,000 horse power turbines, five 5,000 horse-power dynamos, five governors for the turbines and five new sluice gates. These improvements will cost about half a million dollars. The largest consumer of the electric power generated by this plant will be the "Acetylene Heat, Light and Power Company." Contracts have been already drawn by which the electrical company agrees to furnish 4,000 additional horse-power to the Acetylene Company during the present year. All the street railway lines in Buffalo will be operated by power transmitted from Niagara.

Wages in New York are lamentably low. In the sixty-five general industries in that State, returns from 2,390 establishments to the Bureau of Statistics of Labor show that the average pay per employee is less than \$500 a year. There were 200,333 persons employed in these concerns in 1891, and the average wage was \$465.51; last year there were 253,130 persons engaged, and their average wage was even less — only \$436.23. Women and girls suffer especially in this hard competition; they do not receive "enough to enable them to live as human beings should live." That there is a serious glut in the labor market in New York city — that there are far more workers than places — is made evident from the report of the superintendent of the Free Employment Bureau in that city. What to do with these left-over, superfluous thousands is one of the most serious problems with which statesmen and philanthropists have to contend.

Hawaii is prospering. Last year was the most successful, from the financial point of view, of any in the history of the islands. The exports for the present year are estimated at \$16,500,000. Real estate is enhancing in value. Many buildings are being erected. The Oahu Sugar Company has been organ-

ized, with a paid-up capital of \$1,800,000. The desire for annexation to this country continues strong. Four-fifths of the products of the islands find their market here. Recently the arrival of so-called "students" from Japan has awakened suspicion. The Japanese population is growing rapidly, and it is well known that the Mikado's Government covets the possession of the Hawaiian group. The islanders will never feel safe until the flag of this country floats over them.

The coolest region in this country, according to the Chief of the Weather Bureau, is the district of the arid lands. It is true that the temperature as recorded by the thermometer is sometimes excessively high in this region, but the air is so dry that the temperature of evaporation, as measured by wetting the bulb of the thermometer at the time of the observation, is comparatively low, and this temperature of evaporation is the "sensible" temperature — the heat that is felt. The ideal temperature is not found in this country. The southeastern section comes nearest to it. Such a climate is found only in the plateaus of the tropics — at Santa Fe de Bogota in Colombia, for example, which has an average annual temperature of 59 degrees. For highest velocity of wind Chief Moore credits Kansas, Oklahoma, Texas and Nebraska.

Fear of our States — Michigan, Maine, Wisconsin and Rhode Island — have abolished the death penalty. Pennsylvania imposes it for one offence only; Georgia's list is the highest of all — for any one of ten offences the offender is liable to capital punishment. By a recent law enacted by Congress the crimes of murder, rape, treason, and the capital offences enumerated in the military and naval codes are the only ones for which a federal court may sentence a person to death. Several countries have abolished the death penalty with no resulting increase in crime. Portugal abolished it in 1867, and the number of homicides has steadily decreased. Brazil, Costa Rica, Italy and Russia give testimony that crime has not increased since capital punishment was done away. In some of the Spanish republics in South America, however — notably in Ecuador — lawlessness resulted from abolition and the penalty has been restored.

Public resentment was aroused in Japan in December by the suspension of one of the Tokyo newspapers and the imprisonment of the editors for publishing an article which was construed to reflect upon the dignity of the Japanese imperial house. The excitement was so great that the vice minister of Home Affairs resigned, and the downfall of the cabinet was threatened. To placate this disturbed feeling the Government brought in a bill at the opening of the Diet on Dec. 25, which provides that newspapers can hereafter be suppressed only by sentence of a court, and can only be temporarily suspended by executive order. This concession does not satisfy either the press or the reformers who are working for liberty of discussion. The present ministry is pledged to the maintenance of freedom of opinion. It is thought that it will hardly weather the present storm.

How dependent Great Britain is upon this country for her food supplies, will appear from a few suggestive figures: She took from us last year over 100,000,000 pounds of ham (nearly seven-eighths of all we exported); more than three-fourths of our entire export of bacon (and we sent abroad 425,000,000 pounds); 40 per cent. of our lard; substantially our entire exportation of fresh beef (235,000,000 pounds); and more than two-thirds of our exported canned products. Besides these she took 40 per cent. of the tallow we exported. And these are only sample figures. The commercial ties that bind us to the United Kingdom are not considered as they should be. If it be true that war with us would embarrass England seriously by cutting off

these supplies, it is also true that war would be a calamity to our producers by robbing them of their principal market. Identical interests should promote alliance.

## The Nobel Prizes.

The residuary estate of the late Alfred Nobel, the Swedish chemist and dynamite manufacturer, is estimated to amount to \$10,000,000. This enormous sum was not bequeathed to the University of Stockholm, as was first announced, but is to be funded for the advancement of science. The annual income is expected to reach at least \$250,000. This is to be divided into five equal parts for prizes: the first to be awarded to the person who during the year makes the most important discovery in physics; the second, to him who is similarly successful in the domain of chemistry; the third, to him who gains the highest distinction as a discoverer in physiology or medicine; the fourth, to the writer in the last-named field who shall produce the maximum opus; and the fifth, to whomsoever may have done the most to promote peace. These prizes are said to be thrown open to all the world. These glittering offers of \$50,000 each annually cannot but have a most stimulating effect upon students in the lines specified. Those who receive them will by degrees form a guild of distinction as the foremost specialists of the age.

## The National Board of Trade.

Forty-one organizations were represented at the twenty-seventh annual session of this body, which was held in Washington last week. A program of sixty-nine resolutions and recommendations was submitted for action. These included nearly every vital topic in current discussion in business life, or affecting the prosperity and progress of the country — such as consular reform, the retirement of the green-back currency, various amendments to the banking laws, an international monetary commission, a resolution favoring the Loud postal bill, the abolition of the sub-treasury system, the revival of reciprocity, and the postponement of amendments to the Interstate Commerce law until it can be amended as a whole. A thorough, scientific and non-partisan study of the tariff is also advocated by this organization, the same to be carried on by a permanent commission appointed for the purpose, to take the place of the present hearings before the Ways and Means committee on this subject by interested and sometimes unscrupulous representatives of various industries. The nonagenarian president of the National Board — Hon. Frederick Fraley — was unable to attend the recent session, but he was heartily re-elected to the office for the ensuing year.

## Tariff Legislation.

Messrs. Hanna and Dingley have both announced that President McKinley will convene a special session of Congress on March 15 for the purpose of passing a revenue bill. At this extra session nothing will be undertaken in the way of general legislation; the attention of both houses will be concentrated on the question of revenue. Meantime the bill will be framed by the Ways and Means committee of the House. Five schedules have already been considered by this committee — chemicals, wines and liquors, cotton manufactures, silk and sugar. No final action has been taken on either of these, but it is understood that specific duties will be imposed on silks more generally even than was done in the revision of 1890. Mr. Dingley expects to have the bill ready for introduction at the meeting of the House in March, and to pass it within thirty days. Then the House will remain nominally in session, adjourning from day to day or taking three-day adjournments while the Senate discusses the measure. By July 1, at the latest, it is hoped that a tariff, adequate for all purposes of revenue and disturbing as

little as possible the business interests of the country, will have been enacted.

## The Revised Immigration Bill.

As agreed upon in conference, and as passed by the House of Representatives last week after prolonged discussion, by a vote of 131 yeas to 117 nays, this measure contains provisions which will be regarded as unwise and unnecessarily harsh. They would have sufficed, indeed, to prevent action, had not the feeling prevailed that it was a question between this bill or none the present session, and had not Senator Lodge made public the hostile attitude of the steamship companies towards it. As the bill now stands every immigrant above the age of sixteen, male or female, who cannot read a sentence of the Constitution in English or in the language of the country from which he comes, will be excluded. An exception is made in the case of a person who is over fifty years old and who is the parent or grandparent of a qualified immigrant over twenty-one years of age, if the latter is capable of supporting such parent or grandparent. This will tend to separate families — denying the privilege of admission to son or daughter, or wife perhaps. "It would go hard with multitudes of natives, if they were subjected to the same test," an exchange remarks. Another restriction is aimed at those who, living across the border line of this country, in Canada or elsewhere, come over to work during the day and go back at night, as many do at Detroit, Toledo, Oswego, and other places. Unless such persons file their intention to become citizens of this country before some court of record, they will hereafter be liable to a fine of \$500, or to imprisonment for one year, or both. Employers of such persons are made liable to the same penalties. This latter is an amendment of the Contract Labor act, and may have grounds for its justification; but the terms of the previous restriction appear to be unreasonably drastic.

## Last Week's Legislation.

While the House was occupied with appropriation bills — the Indian and the Agricultural — and other routine business, the Senate devoted itself to a prolonged discussion of the Nicaragua Canal bill. Mr. Morgan consented to a proviso that nothing in his bill shall be construed to invalidate the terms of the existing agreement between the Republic of Nicaragua and the canal company. He also agreed to modify his measure so that 5 per cent. of the proposed new issue of canal securities should go to the government of Nicaragua in satisfaction of its rights under the canal concession. This effectually meets the protest entered by Senor Rodriguez, the representative of the Greater Republic of Central America, against the Morgan bill. No final action was taken on the bill itself. A favorable, almost unanimous, vote was secured on the Monetary Conference measure. This provides for the representation of the United States in any international conference that may be called for the establishment of bimetallicism — the determination of "the relative value between gold and silver as money by means of a common ratio between these metals, with free mintage at such ratio;" and authorizes the President of the United States to call, at his discretion, such conference. The long-delayed action on the Arbitration Treaty was taken by the committee on Foreign Relations. By the close vote of 6 to 4 a favorable report to the Senate was ordered. Two amendments were added — one excluding from arbitration, except by special agreement, any and every "question which affects the foreign or domestic policy of either of the high contracting Powers, or the relations of either with any other State or Power by treaty or otherwise;" the second, striking out all reference to the King of Sweden and Norway as the umpire in case the court fails to agree on an umpire. In deference to public sentiment the Senate will probably take prompt action on the ratification of this important Treaty.



## THE LENGTH OF LIFE.

Are your sorrows hard to bear?  
Life is short!  
Do you drag the chain of care?  
Life is short!  
Soon will come the glad release  
Into rest and joy and peace;  
Soon the weary thread be spun,  
And the final labor done.  
Keep your courage! Hold the fort!  
Life is short!

Are you faint with hope delayed?  
Life is long!  
Tarry for that which you prayed?  
Life is long!  
What delights may not abide, —  
What ambitions satisfied, —  
What possessions may not be  
In God's great eternity?  
Lift the heart! Be glad and strong!  
Life is long!

— AMOS R. WELLS, in *Golden Rule*.

## RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD.

XI.

Prof. W. T. Davison, D. D.

DR. MACLAREN has just published a volume of sermons entitled, "Triumphant Certainties."

in which he dwells especially on the certitude of the Christian with regard to the great verities of religion. Another able minister, not so well known to fame, has made the same key-note dominant in a volume recently issued. The question is unavoidably suggested — and many other trains of thought suggest it also — Are the great truths of religion as certain as they used to be in the minds of professing Christians, certain enough to give a tone of confident triumph to their utterances and actions? Or is it true that "what was rock to our fathers is quagmire to us?" Carlyle, in his "Past and Present," describing the monastic life of the thirteenth century, says in memorable words that the religion of that time was "not yet a horrible, restless Doubt, still less a far horribler composed Cant, but a great heaven-high Unquestionability, encompassing, interpenetrating the whole of life." The list of truths and principles, unquestioned, unquestionable, in these restless days, is very short. And the entire absence of questioning is not always to be reckoned as pure gain. But when we speak not of the world, but of the church, and not of things doubtful or indifferent or of secondary importance, but of the central verities of faith by which Christian men are supposed to live and should be prepared to die, the question whether these are generally held as "triumphant certainties" or no becomes vital.

It will hardly be denied that in this matter the tone of the pew varies directly as the tone of the pulpit. The minister may be considerably ahead of his congregation in knowledge, in ability, in spirituality, but "like priest, like people," holds good in the long run, and few things spread more rapidly than uncertainty or lack of confident assurance shown by the pastor in any department of religious truth. And it will hardly be denied, either, that the tone of the minister depends ultimately upon the tone of the scholar and the thinker. These may be, indeed must be, very few; their books may not be widely read, their names may be viewed with more or less of suspicion, but none the less surely because slowly and insensibly their tone tells upon the ministry, and that of the ministry upon the church. Now if we listened to some people, we should be told that the thoughtful part of the evangelical churches in the Old World is honeycombed with infidelity; that real faith — not to speak of triumphant certainty — in the Incarnation, Atonement and associated doctrines, is dwindling, if not disappearing; and that scholarship and simple discipleship have well-nigh parted company. In this article it is not proposed either to accept or to disprove such sweeping statements. Broad generalizations may well be distrusted, because so few are qualified to make them. I propose to shed some light on the important question raised by referring to the tone on these high themes of four or five leading thinkers, whose recently published volumes may indicate something like the

## High-Water Mark of Educated Opinion.

And as in recent articles of this series English writers have perhaps bulked too largely, we may now consider Continental theologians only, especially as these are generally understood to be the more "advanced" in their opinions. Two representative names shall be chosen from Germany — Harnack and Loofs; and two from France — Gretillat and Bovon. In each case important works, published very lately, enable us to judge of the views of the writer as being

brought fully (to use an objectionable current phrase) "up to date."

Professor Harnack's "History of Christian Dogma" is being translated into English, the second volume having just appeared. Loofs' corresponding work, "Leitfaden der Dogmen Geschichte," is not translated, nor perhaps is it likely to commend itself to English readers. Both books are historico-critical in their character; they rehearse the history of doctrine, that is, in order to analyze the process of its formation and criticize its existing form. The works of Gretillat and Bovon, on the other hand, are avowedly constructive. The "Théologie Systématique" of the former and the "Dogmatique Chrétienne" of the latter cover the ground of Christian doctrine in the familiar order, if not exactly in the familiar way. These writers, though their works have not been honored by translation into English, are beyond question in the very front rank of the leaders of thought in the Protestant churches of the Continent. (Of Roman Catholic writers, for obvious reasons, it is unnecessary to speak, though the works of Franz Hettinger and others are significant of the movement of thought in some writers of that church.) The difference of method in the authors above-named makes little difference in results. The writer who systematically constructs has taken due account of critical analysis, and the writer who contents himself with critical history gives a tolerably good idea before he has finished of its effect upon the dogmatic teaching of today.

What, then, is the result of an examination of these few representative writers? So far as they set forth the most recent scholarly teaching of the churches to which they belong, do they stand by the old truths and walk in the old ways? It would be futile to deny that the question cannot be literally answered in the affirmative. Methods are new, points of view are new, modes of statement are new, and these, taken together, form a sufficient definition of novelty for superficial people. But for the careful student, who can make allowance for inevitable, and often important, changes of form, a substantially affirmative answer may be given to the question, and a delighted

## Reassurance of the Certainty and Power of the Old Truths

is the result of a patient examination of these new teachings. The appearance of the sacred picture portrayed in Christian doctrine — so sacred to many that they naturally enough can hardly bear it to be touched by any hand — is in some respects altered, but it is found that only the encrustations of time are removed, not the original colors as painted on the canvas. This does not mean for a moment that the present writer can accept all the teaching of any one of the theologians named, or is satisfied with all their methods. They differ among themselves, and the disciples of each often follow their master with certain hesitations and reservations. What is meant is that the searching analysis of the formation of Christian doctrine instituted by such masters of the subject as Harnack and Loofs, or the entire recasting of the Christian doctrine of today carried out by able writers like Gretillat and Bovon, who have all the most recent literature of their great subject under their eye, leaves the great pillars of Christian truth not only unremoved, not only unshaken, but standing out in more impressive majesty than before.

It is not intended to hint that if each of these writers was examined "before a small committee" as to his personal "orthodoxy," he would come out unscathed. That is another question. On the great topic of the Person of Christ it is not altogether easy to say what Harnack believes, and Bovon criticises with the greatest freedom that Chalcedonian formula which has been the standard throughout the whole of the Christian church for more than a thousand years. But Professor Harnack believes that Jesus of Nazareth is the God-man. "That Jesus Christ is the Son of God, or the God-man — the expression comes from Greek theology, its sense is evangelical — in whom God is known and apprehended — that is the true foundation of Christianity." It may be said, perhaps, that such language is ambiguous and the doctrine implied dangerously loose. But it is to be observed that the point at issue for the moment is not Prof. Harnack's personal orthodoxy, or his ability to accept doctrinal forms of expression rightly held to be of importance in evangelical churches today. It is as to the result of the most critical inquiry into the formation of doctrine concerning the Person of our Lord

and Saviour, the influence upon it (for example) of Greek thought in the fourth century and of influences even earlier affecting the belief of the church. And we find a writer who is critic rather than theologian, one who is bold and novelty-loving rather than reverently conservative, taking the stand we have described. The careful student of Harnack, while admiring his immense learning and consummate ability, can see for himself where the master is disposed to exaggerate the influence of Greek metaphysics in the development of the Logos-doctrine and to underestimate the importance of the germs found already in the New Testament, and to deduct correspondingly from the conclusions he reaches. But these are details which concern the professional theologian. The readers of this paper will probably find them supremely uninteresting. So with Professor Bovon's examination into the precise theological formulæ, which may be held today as best describing the profound mystery of the Incarnation. The question is, do these writers and those who look up to them as leaders, hold and teach the main truths of the Christian faith? And the answer is more than encouraging to all who have the interests of evangelical truth at heart. It shows that the most searching inquiry and most unfettered examination, the full play of the free mind in the full light of nineteenth century knowledge, leaves the

## Great Landmarks of the Christian Faith in Their Ancient Place.

while clearing them of some growths with which the progress of centuries has covered and to some extent obscured them.

It is impossible to illustrate this last sentence in detail. Each several part of Christian doctrine might furnish its contribution, for in the inquiry spoken of, nothing is taken for granted, no venerable form of speech allowed to pass unchallenged. On the fundamental question of the nature and grounds of faith itself, the value and place of authority in religion, much is to be said, and Prof. Gretillat as a comparatively conservative writer who is conscious that the old authoritative teaching of dogma no longer suffices alone, has some instructive and helpful pages upon this subject. His whole treatment of Apologetics — to which the second out of his four volumes is devoted — is very valuable. On the subject of Inspiration it is understood that changes have taken place. Absolute inerrancy in details of chronology or in the outlines of history or in physical science, is not now asserted of the writers of Scripture, as it is not claimed by themselves. But care is necessary in the attempt to preserve the religious authority of Scripture and in describing the true meaning of Inspiration. Here it is encouraging to see that writers who start from different points of the compass so nearly converge in the position they ultimately reach.

On Eschatology such convergence is to some extent discernible, but less clearly, and the tone of many Christian teachers, definite and unhesitating elsewhere, falters here. Falters, that is, not as regards the great principles of judgment concerning the future, but as to their application in the complex history of mankind, and as to the ultimate issues of the conflict with evil. A work has just been translated into English from the Norse, by the eloquent Bishop L. N. Dahle, entitled "Life after Death," which shows the working of the same heaven of thought in Scandinavia. Bishop Dahle is orthodox, in the usual acceptance of the term, except that he teaches probation in a future life for those to whom Christ has not been preached on this side of the grave. Dahle holds that this view is Scripturally tenable, basing his arguments upon 1 Pet. 3: 18 and 4: 6, together with some hints supposed to be furnished in other passages. Prof. Bovon speaks with less assurance. He has much to say throughout his work of the "antinomies" of religious thought and of Scripture teaching. One of these he finds in the teaching of the New Testament respecting the final issue of the conflict with evil. He holds that there are two classes of passages on this subject which cannot be reconciled in the light of our present knowledge. One seems to forecast an eternity of evil, with punishment in proportion to the evil; the other a complete "reconciliation," a triumph of redeeming grace, not in purpose only, but in glorious realization. Hence on this, as on some other important topics, the French theologian is "agnostic." But he who gives up a problem is not of much use to those who are trying to solve it.

Handsworth College, Birmingham, Eng.

## The Sermon on the Mount.

## DR. GEORGE M. STEELE'S PAPER.

## Opinions of Representative Men.

Dean George Hodges.

Prof. H. C. Vedder.

Dean M. D. Buell.

President C. J. Little.

Rev. D. A. Whedon, D. D.

Rev. A. D. Vail, D. D.

Rev. David Sherman, D. D.

Rev. Nathan E. Wood, D. D.

Rev. Andrew J. Coullas.

Rev. Arthur Little, D. D.

Rev. Daniel Steele, D. D.

Rev. J. Wesley Johnston, D. D.

Rev. James Mudge, D. D.

Prof. H. G. Mitchell.

Rev. Charles F. Rice, D. D.

Prof. H. C. Sheldon.

Rev. Frederic Woods, D. D.

Prof. Egbert C. Smyth.

The following is an outline of Dr. Steele's contribution (published Jan. 13), made by himself:—

Never a time when so many men of diverse religious views accepted the character and authority of Jesus. Free thinkers of all grades, ethical philosophers, rationalists, secularists, pantheists, and even teachers of the ethnic religions, give unstinted praise to this supremest of men.

But in accepting the teachings of Jesus, it is to be noted that they subject them to a careful sifting and discard much that He is reputed to have taught. A large proportion of these classes limit their approval mainly to the Sermon on the Mount.

If this fragmentary acceptance of the Gospel were confined to these classes, it would be of comparatively little consequence. But by some subtle process it has been communicated to a considerable number of intentionally loyal but superficial Christians, who are endeavoring to content themselves with a partial system from which much that is essential and vital is absent.

It is doubtful whether the Sermon on the Mount was originally given as one consecutive discourse. It consists of some twenty-four topics, distinct and isolated, any one of which might have been placed in any other position relative to the whole without detracting from the general value. The question is not important. Of the supreme excellence of the utterances there can be no dispute. They are like the twelve gates of the new Jerusalem — "every saying gate was of one pearl." Nor do these sayings pertain to merely external conduct; they reach back to the motives and purposes of men and have to do with character.

But grand and precious as they are, they are only a part of the Gospel of Jesus. There are other discourses — notably that after the Last Supper, almost as long as this one — in which other truths profounder and loftier are found. Everywhere in the record of the life of Jesus we discover teachings supplementary to those in the Sermon. The following are some of them:—

1. In the Gospel of Jesus repentance is made a foremost requirement. There is no hint of it in the Sermon on the Mount.

2. The new birth is another most positive and emphatically asserted condition of citizenship in the kingdom of God. There is nothing of it in the Sermon.

3. So of Jesus' teaching concerning the necessity of the presence and the work of the Holy Spirit.

4. The most prominent theme in the Gospel is the personal relation of Jesus to the reconstruction of men in righteousness. This does not appear at all in the Sermon, nor is there any teaching of faith as a condition of salvation.

5. Closely connected with this, though not identical, is the mediatorship of Christ: "I am the way, and the truth, and the life; no man cometh unto the Father but by Me."

6. The redemption of men from the power of sin by the offering of Himself. He "came to give His life a ransom for many." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

There are other truths found only outside the Sermon on the Mount; but these are sufficient.

AT our solicitation the following representatives from various denominations have forwarded their opinions of the contribution in question:—

Rev. George Hodges, D. D.

Dean of the Episcopal Theological School, Cambridge.

UNHAPPILY for your purposes, I quite agree with what I understand to be the position of Dr. Steele's article.

Rev. Henry C. Vedder, D. D.

Professor of Church History, Crozer Theological Seminary (Baptist), Chester, Pa.

I CERTAINLY agree with Dr. Steele's thesis that the Sermon on the Mount does not contain all of Christ's Gospel. How anybody



who has studied the New Testament can hold any other view passes my comprehension. I have given his article only a cursory reading, as I am very busy just now, but noted nothing in it from which I should seriously dissent.

Rev. M. D. Buell, D. D.

Dean of School of Theology, Boston University.

I FIND myself in substantial agreement with the views of Dr. G. M. Steele in the article referred to.

Rev. C. J. Little, D. D.

President Garrett Biblical Institute, Evanston, Ill.

I IN general I agree with Dr. Steele, not, however, without a suspicion that he undervalues the Sermon on the Mount. Certainly it does not contain the whole Gospel; neither is the whole Gospel contained in the propositions stated by him. But the tendency of too many is to think so. The Sermon on the Mount contains the description of the new creature in Christ Jesus. Dr. Steele points out the amazing process of his creation. But Jesus describes him and the kingdom which the children of the Father are to establish among men. No man can be a new creature in Christ Jesus except as Dr. Steele points out, but no man is a new creature in Christ Jesus except he answers to the description of his Lord and Master in the Sermon on the Mount.

Rev. D. A. Whedon, D. D.

I HAVE read with interest and care Dr. George M. Steele's article on the Sermon on the Mount. I do most heartily agree with the views expressed, and the only exception I would take is his quotation from Matthew, making conversion, as there spoken of, the same as "the new birth." I am glad he wrote the article, for I am sure it is needed. I think you would do a good service if you would reprint it once a month for the next half year.

East Greenwich, R. I.

Rev. A. D. Vail, D. D.

Pastor Park Avenue Methodist Episcopal Church, New York.

IT has been a positive pleasure to read Dr. Steele's exceptionally able and trenchant paper. In adding any word to the article, it would have been somewhat more satisfactory if he had made definite quotations from well-known writers and drawn a sharp distinction between those who speak as the open, undisguised critics of the church, and its own friends who may utter similar thoughts as writers and platform speakers for the sake of enforcing a point or strengthening a reform.

It is probably safe to say that he has chiefly in mind a class like Dr. Watson who has said, "The only creed in Christendom which has the authority of Christ Himself is the Sermon on the Mount," and who attempts to give a brief creed of his own drawn from it. But it is fair to such writers to consider that they sometimes simply aim to condense the Gospel, as Christ condensed the law into two commandments, and in the end condensed His own teachings into what He called "My commandment" (John 15: 12) — "that ye love one another as I have loved you." And this as the complete and perfect ethical fruit of the Master's teachings might be open to a similar line of criticism to that which Dr. Steele uses concerning the Sermon on the Mount.

But while fully agreeing with the substance of Dr. Steele's argument, it seems to me that we are bound to accept the truth enforced by these writers that we have made altogether too little of the ethical side of Christ's teachings. One great charm in the Sermon on the Mount is that it contains in a revealed form that perfect consummate flower of Christian conduct that the world so much needs today. We allow any man to interpret and apply for himself the ethics of the New Testament, while the church insists on writing his doctrinal creed. We have divorced creed and conduct. These writers are unwilling that such men in the name of their Lord and Master should be allowed any longer to misrepresent that noble and practical idea of the Christian life given in its best form by Jesus Himself in the Sermon on the Mount.

Rev. David Sherman, D. D.

ALL the ideas and truths of the Gospel involved in the Sermon on the Mount? The answer depends. If you mean words, expressions, forms of statement, the answer must be in the negative; but if, on the other hand, you mean spirit, essential principles, germs of truth lying back of the forms, then the answer must be in the affirmative. In the former case the subject may be divided and considered in sections, as Dr. Steele has done. That has been a favorite method with opposers of the Gospel; but it is a vicious method. You may count the links of a chain, but the significance of the chain is found only by uniting them. The chain is one, though composed of many links. A watch has many parts, but the meaning of the watch comes out only when the parts are combined to keep time. Dr. Steele has accepted the first answer to the question and enumerated the parts of the watch. He names the Sermon as a matter to be considered by itself, as a piece of work finished and laid aside. That way of looking at the subject is deceptive.

The Sermon on the Mount is part of a process, an unfolding of truth, an evolution, a growth — the blade, the ear, the full corn. Christianity must be viewed as a progressive unfolding of truth and grace from the closing gate of the

first Paradise to the opening one of the second. The new comes out of the old. As the full ear is evolved from the kernel, so the Gospel is evolved from the law, and the more advanced forms of the Christian faith from the preliminary statements of the Sermon on the Mount. Augustine had the true idea when he wrote: "In Veteri Testamento, Novum latet; in Novo, Velus patet." — "In the Old Testament the New is concealed; in the New, the Old lies open." In the Sermon the higher ideas of the Gospel lie concealed; in John and Paul these germs have advanced into blossom and remain exposed to view. The truths uttered by John and Paul are not to be considered as separate and independent utterances; they are the full corn grown from the root and blade. We did not see the ear in the root or blade, though it was potentially there. The ripe truths of the Gospel were not formally, though essentially, in the Sermon on the Mount.

Brookline, Mass.

Rev. Nathan E. Wood, D. D.

Pastor First Baptist Church, Commonwealth Ave., Boston.

I AGREE with the admirable presentation of Dr. Steele in his article on the Sermon on the Mount. These teachings of our Lord are a presentation of the lofty ethical duties and life of those who have already become citizens of the kingdom of God. Its climax is in Matt. 5: 48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." It does not describe how one may become a citizen of the kingdom, or through what door of entrance he must obtain admission to citizenship. But it is assumed that, when once he has gained admission, he will live according to these lofty precepts and will steadily push toward the "telos," or final goal. Every step of life in this new citizenship thus becomes tele. Our Lord, evidently, was contrasting the motives and life of those who proudly claimed citizenship under the Hebrew theocracy, overlaid as it was by the false traditions of Pharisaism, and the motives and life of those who were actually within the kingdom which He was establishing, and of which He was the head. The terms of admission to His kingdom are given elsewhere in His teaching. They did not come within the purpose of the Sermon on the Mount. The imperative order of spiritual procedure in the Gospels is always, first, to gain admission to His kingdom upon the terms which He has established; and, second, to live according to the lofty ideas and laws of citizenship. The last only is included in the Sermon on the Mount. The first He could not have described fully, because He had not yet been crucified and fast atonement had not yet been made. The Sermon on the Mount is not for citizens of the kingdom.

Rev. Andrew J. Coullas.

Pastor St. Paul's Methodist Episcopal Church, Fairview.

I THINK Dr. Steele's position is well taken. The Sermon on the Mount is the inauguration of Christ's kingdom, but not a full revelation of its setting forth its being all-comprehensive. It follows the selection of His cabinet, and very naturally portrays the ideal officer and disciple. Its purpose — the separation of the principles of Christian character from the insufficient moral ideals of the old and perverted ideals of contemporary scribes and Pharisees — limited it to the ethics of Christianity and excluded its life. It is a definition of genuine righteousness, but does not tell how to obtain it. It presupposes repentance, while, as Dr. Steele shows, it does not contain it; and the cross is not yet revealed, for there were some things the disciples were not yet able to bear. The cry, "Back to Christ," has in it both safety and peril. To return to the real Christ and His real doctrine, is a wholesome movement of the times. But Christ must be interpreted not only by His Sermon on the Mount, but by the entirety of His teachings, and by the writings of Paul and the other inspired penmen who lived in close touch with Christ and His times. The photograph must be full length and the doctrine not a fragment. The Gospel of Jesus is not only a code of righteousness, but a gospel of repentance, and of the Holy Ghost, and of redemption, without which Christian righteousness is impossible.

Rev. Daniel Steele, D. D.

I WRITE to endorse heartily Dr. George M. Steele's answer to the question, "Does the Sermon on the Mount contain the whole Gospel of Jesus?" and to add to the number of vital doctrines which he notes as not found in that sermon: —

1. Truths relating to Christ's person and His relation to the Father: (a) Equality with the Father: "Ye believe in God, believe also in Me." (b) Identity of nature with the Father: "He who has seen Me, has seen the Father;" "I and My Father are one." (c) Sharing the Father's glory outside of time limits: "And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was."

2. Christ's office as the sole Judge of the whole human race, assigning them to eternal life or to eternal punishment: "For the Father judgeth no man, but hath committed all judgment to the Son." See also Matt. 25: 31-46.

3. The whole subject of Christ's miracles, especially His resurrection, the fundamental proof

of His divinity, achieved by His own power: "I have power to lay down My life and I have power to take it again;" "All power is given unto Me."

4. The positive precepts of the Gospel as distinguished from the moral — baptism and the Lord's Supper. These forever conserve the authority of Christ and make it impossible to separate the duties of the Gospel from His Person. Says Dr. Bushnell: "For some reason, these positive institutions are falling rapidly into disrespect, as if destined finally to be quite lost, or sunk in oblivion. Such is the spirit of the times. The true reason is the growth and pervading influence of naturalism, which not only does not want, but excludes, such institutions. Accordingly it will be seen that, as we grow more naturalistic, just in the same proportion do these institutions lose their hold of us." When Rev. Ralph Waldo Emerson ceased to administer the Lord's Supper he assigned as the reason that "It was giving undue prominence to one among many good men."

Milton, Mass.

Rev. Arthur Little, D. D.

Pastor Second Congregational Church, Dorchester.

THANKS for the copy of your paper containing the article by my old Wisconsin friend, Dr. Steele. I am so utterly in agreement with him that there is nothing to be said. It seems to me to be a remarkably clear, concise and comprehensive exposition of the main contents of the Sermon on the Mount. He might have said much more without exhausting the meaning of those wonderful words; but it seems to me he is quite correct in saying what is not taught there, but found elsewhere either explicitly or implicitly in the teachings of Christ, and altogether essential to a right understanding of the so-called "plan of salvation."

Rev. J. Wesley Johnston, D. D.

Pastor St. John's Methodist Episcopal Church, Brooklyn, N. Y.

IN ZION'S HERALD of Jan. 13 Dr. George M. Steele makes several statements concerning the Sermon on the Mount, in which he takes decided issue with John Wesley: —

"But after all that can be said of the lofty character of this collection of wonderful thoughts . . . we are compelled to the conclusion that they are only a part of the Gospel of Jesus, and not the most important part" (Steele). — "From the character of the Speaker we are well assured that He hath declared the full and perfect will of God. He hath uttered not one tittle too much . . . nor too little. He hath not shunned to declare the whole counsel of God" (Wesley).

"In the Gospel of Jesus repentance is a foremost requirement . . . but of this we find nothing in the Sermon on the Mount" (Steele). — "Who, then, are 'the poor in spirit'? Without question they who know themselves; who are convinced of sin; those to whom God hath given that first repentance which is previous to faith in Christ" (Wesley).

"Still more notable is the absence of any allusion to the subject of the new birth" (Steele). — "There is the kingdom of heaven." Whoever thou art to whom God has given to be 'poor in spirit,' to feel thyself lost, thou hast a right thereto through the gracious promise of Him who cannot lie. . . . Another step and thou enterest into the kingdom of righteousness and peace and joy" (Wesley).

"Marvelous as is the wisdom displayed in the Sermon on the Mount, it contains only a small part of the treasures of wisdom and knowledge contained in the Gospel of Jesus" (Steele). — "Behold Christianity in its native form as delivered by its Author. This is the genuine religion of Jesus Christ. . . . Our Divine Teacher having declared the whole counsel of God with regard to the way of salvation" . . . (Wesley).

As Wesley's Sermons and Notes are among the standards of our faith, and the Methodist Church has pledged itself to the maintenance of these standards, it would seem that Dr. Steele has a controversy of considerable magnitude on his hands. I may be heterodox on matters of polity, but I claim to be orthodox on matters of doctrine; hence I differ with Dr. Steele, and abide by the teachings of Wesley.

Rev. Charles F. Rice, D. D.

Pastor Epworth Methodist Episcopal Church, Cambridge.

IN the main I heartily agree with the thoughts expressed in Dr. Steele's article. The so-called "Sermon on the Mount" is certainly not the whole Gospel of Jesus, and it must be interpreted in the light of other teachings of the Master, with which it will be seen to be in perfect harmony. To exalt the part into the whole, to tear the gem from its setting, to ignore all Christian truth not explicitly stated within the three chapters which comprise this discourse, would be to pursue a course as foolish as it is unwarrantable.

It should also be remembered that the Sermon on the Mount was delivered early in Christ's ministry and to "the multitudes" as well as to His disciples, so that it is not strange that little is said concerning some of those profounder spiritual truths which, especially in His later ministry, were communicated to His closest disciples.

Yet it seems to me that the Sermon on the Mount may with great appropriateness be called the "Gospel of the Kingdom." It gives

a striking portrait of Christian character and life in their essential and most characteristic features. It reveals the spirit and principles which are to animate and govern the conduct of members of that kingdom, and through their efforts to be made triumphant in human society.

While a bare literalism of interpretation seems to array some of its specific precepts in opposition to the most advanced Christian philanthropy of today, a truer comprehension of its spirit transforms seeming opposition to increasing harmony. The glory of the civilization of the nineteenth century is to be found in the partial realization of the teaching of the Sermon on the Mount. Its complete realization will be the establishment of the kingdom of God on earth.

Rev. James Mudge, D. D.

Pastor Highlands Methodist Episcopal Church, Lowell.

THAT the "Gospel," or good news, or main teachings of Christ concerning the kingdom of God, are entirely contained in the Sermon on the Mount, I see no reasons whatever for supposing. He gave at that time to the multitudes that hung upon His lips such instruction as was adapted to their needs. He gave at other times, later in His ministry, and to more private circles, other instructions, of equal or even greater importance. What more natural? How any one can seriously question this it is difficult to understand. He who simply accepts that part of Christ's teachings which is in accord with his own private fancy, rejecting the rest, makes himself a judge of the law and not a doer thereof, makes himself the equal of Jesus rather than His disciple. "One only is the lawgiver and judge."

Rev. H. G. Mitchell, D. D.

Professor of Hebrew and Old Testament Exegesis, Boston University.

I CANNOT agree with Dr. Steele in his position with reference to the Sermon on the Mount.

In the first place, I should make a distinction between the Gospel and Christian theology. The latter is abstract and scientific, the former concrete and popular. The difference in effect may be illustrated by reading, one after the other, two descriptions, the botanical and the poetical, of a plant, e. g., the maple. Gray describes the common variety as follows: —

"Leaves with 3 or mostly 5 long-pointed lobes, their edges entire except a few coarse wavy teeth; flowers hanging on very slender hairy stalks, without petals; fruit with rather small wings, ripe in autumn."

This is exact and complete, and therefore satisfactory to the intellect, but it does not stir one's emotions. Compare the effect of Lowell's lines: —

"The Maple puts her corals on in May  
While lolling frosts about the lowlands cling,  
To be in tune with what the robins sing.  
Plastering new log-huts 'mid her branches gray;  
But when the autumn southward turns away,  
Then in her veins burns most the blood of spring,  
And every leaf, intensely blossoming,  
Makes the year's sunset pale the set of day."

The first line rouses the imagination, and on reaching the last one finds one's self filled with aesthetic pleasure. In like manner, while Christian theology is an interesting and profitable study, it is the Gospel only of which it can be said that it is the power of God unto salvation. They differ further, as will appear on reflection, in that the theology is always one and the same, while the Gospel may adapt itself to circumstances.

Secondly, it seems to me that Matthew intends to represent Jesus, in the Sermon on the Mount, as giving to His disciples — all of whom were seekers of salvation, while some of them were in training to be His heralds, first to their own people, and then to the rest of the nations — a condensed, but complete, program of the kingdom which He had come to establish — which, in fact, He then and there inaugurated.

Thirdly, I think it can be maintained that, as a matter of fact, this Sermon contains a presentation of Christianity, viewed as a kingdom, which, when it was made, more than fulfilled the highest expectations of those who waited for the Consolation of Israel, and which, ever since, has been the ideal of those who have most earnestly and successfully prayed and labored for the salvation of the world. Should we not all be satisfied if we could see all men absolutely submissive to God the Father (6: 10), unshak-





only loyal to Jesus their Lord (5: 12; 7: 21), perfectly loving toward one another (5: 43f.), and unitedly hungering and thirsting after righteousness (5: 6)?

Finally, I must confess that my heart warms toward any one in whom the name of Jesus awakens enthusiasm, however he may show it, and that, when such a one will bend with me before our common Father and repeat, for Jesus' sake, the prayer with which His life began and ended, "Thy will be done," I cannot help feeling that, whatever he may call himself, God must accept him as well as me, and I ought to recognize him as a Christian.

Rev. H. C. Sheldon, D. D.

Professor of Systematic Theology, Boston University.

**E**VANGELICAL faith, in my judgment, must approve the gist of the response which Dr. Steele has given to the question raised in the title to his article. I cannot see how any one who believes in Christ as the world's Saviour can deny the importance of a more complete illustration of His person and office than is provided in the Sermon on the Mount. The Christ-filled content of the major part of the apostolic literature indicates how the first generation of Christians felt upon the subject. While I am thankful for the lofty ideal of character and conduct set forth in the Sermon on the Mount, I am doubly thankful for the impersonation of the Ideal in Christ, and for the assurance that He comes to every man as Lord, Redeemer, and Brother, to render efficient aid in reaching the ideal.

Rev. Frederic Woods, D. D.

Pastor Saratoga St. Methodist Episcopal Church, East Boston.

**N**CESSARY limitation of space forbids any adequate notice of Dr. Steele's article, but I offer these observations:—

1. Any attempt to discredit the sufficiency of the Sermon on the Mount is a thousand years ahead of time. There are no present indications that the world is seriously overdoing it. The utterances of Jesus may be "hardly questioned" by philosophers, and His name be received by labor organizations "with cheers," and yet the Sermon be on a mount few are trying to scale and whose top fewer still have reached. Sentimentalism is not shod for the climb.

2. The hopeful aspect of religious thinking today is its tendency away from the creed to the Christ— from formal theology to the Person and practical teaching of Jesus. Herein lies life. Dr. Steele seems to me to have left the company of the multitude who listen to Jesus and to be lingering in a scholastic way around the flesh-pots of medieval theology.

3. If by "the whole Gospel" Dr. Steele means everything necessary to salvation, our Lord declares the whole Gospel is in the Sermon on the Mount. What is the meaning of the peroration? The wildest storm beat upon the house built of His sayings and it fell not, because it was founded upon a rock. There are facts and truths of Christianity not mentioned in the Sermon. They are aids and arguments to the doing of His sayings, but our Lord said men could do them, and if they did, they would be saved. We cannot remove this rock.

4. The things Dr. Steele says are not in the Sermon are there, I submit, in practical forms. Abstract terms may be misleading, but Christ uses common words. He is always practical, but His practical words have been theologized past recognition. Take repentance. True repentance is forsaking sin; and how can one "hunger and thirst after righteousness" without forsaking sin? Christ says He came to fulfill the prophets; and was not repentance a chief demand of the prophets? What means "forgive us our debts"? Take the new birth. Christ was not talking to scholars like Nicodemus, but to the multitude. He told them if they rendered obedience to His sayings, they would be saved. If saved, they must be born again. The result is more important to common people than the process. "The wind bloweth where it listeth,"

etc. Take "nothing showing how to live the life implied." Is there nothing? What is this? "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." Did not Jesus know of the Holy Spirit? Take faith in Jesus. What is it to believe in Him? Is it not to receive His word into our souls and practice it? Just what He demanded of the multitude. Is there some kind of a mechanical relation of Christ to us outside this reception of His word, which is Himself? Alas! it is an idea which makes many a hypocrite and fanatic. There is a Redeemer in the Sermon on the Mount—the preacher Himself, who declares that the doing of His sayings will save His hearers. And to say there is no mediator between God and man in the Sermon on the Mount, when the Speaker before their eyes and ours is the very Son of God revealing God's Fatherhood to us and teaching us our duty to Him, is to attach to the word some other than a common-sense meaning.

5. The Sermon on the Mount contains the substance of the preaching needed in our times, and it is coming to the front. It portrays the ideal man in words, as Jesus illustrated him in life—the kind of a man God wants. Christ's life and death added tremendous sanctions to the Sermon, but added nothing to it as the ideal of regenerated manhood—the stature of a son of God. He died to get the Sermon on the Mount into human life, and if He does not succeed, He has died in vain.

Rev. Egbert C. Smyth, D. D.

Brown Professor of Ecclesiastical History, Andover.

**I**N reply to your inquiry, "Do you agree with the views of Dr. Steele?" I answer emphatically, "Yes;" although, if I could command the time, I would like to add something in the way of explanation.

When Dr. Steele distinguishes the teachings of the Sermon on the Mount from truths prescribed elsewhere in the New Testament, I presume that his discrimination will generally not be misunderstood. Yet it strikes me that there would be advantage in showing that the Sermon on the Mount cannot be isolated, either from the person and authority of our Lord, or from the other teachings which directly or through His apostles the church has received. Let any man try to live according to the ideal this Sermon exhibits, accepting it as of divine obligation, and he will find, as Dr. Steele suggests, that he needs the whole Gospel.

Moreover, its teaching rests on the Messianic calling and authority of the Teacher. Indeed, it implies, or is most congruous with, the view which the church has always taken of His person and work. Dr. Steele would doubtless assent to this entirely. Is it not something to be emphasized in the method of conducting the discussion of the question which he considers? The Sermon on the Mount is something very different in form and substance from a merely ethical teaching. Read, for instance, Luke 8: 46-49.

I am obliged to write very hurriedly, and will ask a friend to copy— what I hope you can find space to print—a quotation of some impressive words from the late Rev. Dr. Dale, of Birmingham, England:—

"A contrast, as to both form and content, has been drawn between the Sermon on the Mount and the Nicene Creed; 'an ethical sermon,' it has been said, 'stood in the forefront of the teaching of Jesus Christ, and a metaphysical creed in the forefront of the Christianity of the fourth century.' And, according to the late Dr. Hatch, whose premature death was an irreparable loss to more than one branch of theological learning, the contrast indicates 'a change in the centre of gravity from conduct to belief.' Dr. Hatch was a distinguished scholar, and his contention, with all that it implies, requires grave and elaborate discussion. But many of those who speak with the greatest scorn of Christian theology seem never to have read, or have wholly forgotten, a large part of that very Sermon on the Mount for whose ethical teaching they express so much enthusiasm. In that Sermon our Lord said, 'Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice and be exceeding glad, for great is your reward in heaven.' Who is this that places persecution for His sake side by side with persecution for 'righteousness' sake, and declares that whether men suffer for loyalty to Him or for loyalty to righteousness they are to receive their reward in the divine kingdom? Who is it that in that Sermon places His own authority side by side with the authority of God, and gives to the Jewish people and to all mankind new laws which require a deeper and more inward righteousness than was required by the Ten Commandments? Who is it that in that Sermon assumes the awful authority of pronouncing final judgment on man? 'Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say unto Me in that day [to Me], Lord, Lord, did we not prophesy in Thy name, and by Thy name cast out devils, and by Thy name do many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.' These are not words that we ever heard before, or have ever heard since, from teacher or prophet. Who is He? That question cannot be silenced when words like these have been spoken.

"And the ethical teaching of the Sermon on the Mount derives its unique power from the profound faith of Christian men in all ages that it comes from the lips of One who is infinitely greater than man—from the lips of One who, among all the prophets that have spoken to us of duty and of God, stands alone and supreme—of One in whom the eternal Son of God, at the impulse of an infinite love for our race, became man that He might give us not only the law but the example of the perfect life, and by a stupendous act of self-sacrifice deliver us from sin and from eternal destruction. The Nicene Creed was only a definite protest against forms

of thought which, by denying to the Lord Jesus Christ His divine glory, would have paralyzed the characteristic power of His ethical teaching."

#### FOUR DAYS WITH ABEL STEVENS.

Rev. S. L. Hamilton.

**W**HAT shall be done unto the man whom the king [the Methodist Church] delighteth to honor?" His name shall be kindly and lovingly mentioned, and he shall have praise from the lips of those who love him. The man is the only living ex-editor of ZION'S HERALD (save Dr. Daniel Wise), also formerly editor of the *Christian Advocate*, and the historian of Methodism.

I do not mean to be understood by the heading of this communication that I have been with him consecutively for four days, but rather that for four consecutive days I have seen much of him, to my great delight, for it is a benediction to be in his presence, to look upon his sunny face, and to catch the glow and cheerfulness of his spirit.

A marked and impressive personality, a delightful and instructive conversationalist, a devout and happy Christian, is this cotemporary, who is spending the winter in Southern California. In stature slight, weighing through much of his life one hundred and fifteen pounds (the normal weight for many years of John Wesley); in habits simple, not over-given to either eating or sleeping—the only man I ever knew to say he enjoys hearing people snore, "for," says he, "it is a sign they are asleep;" taking each day exercise by walking from two to four miles, out-doors if possible, otherwise indoors; all the time possessed of a spirit of charity and cheerfulness, and having a delightful and constant caretaker in the person of his wife, as well as a blessed companion, it is little wonder that in God's good providence he still abides this side the crossing, and likewise still makes daily use of his pen.

But my four days with him—the four especially noted, though I see him often. First, on Sunday, Jan. 17, knowing that I was to supply the pulpit of a sick pastor in a suburban church, he suggested that they accompany me, in which request his wife joined. I should not have had the temerity to have suggested it, but was gratified to have such company on the way and such hearers in the house of God. The dear man offered the closing prayer, then together we called a moment on the invalid, where by his couch he prayed again—a simple, childlike, fervent petition, helpful and restful.

On Monday I was his guest at luncheon with Rev. Wm. Stevenson, D. D., of Santa Monica, in whose father's house, in Philadelphia, Dr. Stevens held his first meeting when he was but about fifteen. Dr. Stevenson was then a little child not more than six years old, but he remembers the event, and that his father was so impressed with young Stevens that he often referred to the service later, and determined to keep his eye on that young brother. It was a pleasure to listen, as a mouse in the corner, to these veterans—73 and 82—as they talked of the past.

Tuesday, the 19th, Dr. Stevens celebrated his eighty-second anniversary, and I saw him then to congratulate him. It was his pleasure to have with him his son and wife, with their sweet little daughter so dear to his heart, whom he declares to be "the sweetest child this side of heaven," and Mrs. Samuel Halsted, his daughter, and her children—an unbroken family circle but for the absence of his other daughter, Mrs. Mary S. Robinson, of New York, from whom he received a letter of cheer and love.

Then yesterday he and his wife were our own guests at luncheon, and we felt that in coming he brought a blessing, and in going left a benediction. With thoughtful kindness he brought, and with gracious politeness presented to my daughter, who had been ill, a beautiful bunch of English violets, saying, "They are the most perfect symbol of Christian humility—small and modest, but sweet and fragrant."

Blessed man! May heaven do without him for some years yet!

Los Angeles, Cal.

#### Francis Murphy and His Work in Boston.

**F**RANCIS MURPHY, by his modest and hopeful spirit, by his indefatigable efforts in the interest of those who are addicted to the cup, and by his inexhaustible patience and almost divine sympathy with the erring, is accomplishing a great reformatory and Christian work in this city, and is commanding himself to the practical support and hearty good cheer of the general public. We present the report of a recent regular service, taken from the *Boston Herald* of Jan. 29:—

Mr. Murphy read a portion of the 14th chapter of *Romans*, commenting as he read. He then said: "This is the workmen's refuge. I would like to see a real workmen's movement. I find a splendid lot of workmen in this city. God bless them, and bless the press! The press is doing a mighty work, not only in Boston but throughout the country. It is spreading the truths of this movement throughout the world. I would like to see the workmen get some practical good from this movement—some large hall donated by a millionaire, as Carnegie gave Pittsburgh."

"Boys, if you can't go to a day school, go to an evening school. Keep away from the street and the saloon. God bless the public schools! They are the mainstay of the country. Men, make the home happier for your wife and children. If I was a woman I would like to see a man get away from me. A woman who wants to keep her husband at home can do it. Oh, if he should find a cup of hot coffee awaiting him when he comes home, how good and light-hearted he would be, and he would say, 'That is better than going to a saloon.' The wife is the stronger of the two."

"Women, stop this divorce business and begin to love your husbands. I don't advocate tobacco. I despise it, from head to foot; but if your husband smokes and enjoys it, for God's sake let him do it, if it will keep him at home and out of the saloon. Don't become detectives of your children. Trust your boy. I speak for the boy."

"There have been nearly 6,000 pledges signed during this movement, and I don't know of a man who has broken it. If you have signed the pledge and broken it, come again. Don't be discouraged. Keep up a good heart, and you'll finally win out. If we want to save men we must increase our faith."

Mr. Murphy espied a fine-looking young man in the audience who entered Berkeley Temple last Sunday night, and during the meeting was taken with delirium tremens, and it was thought he would die; but he got some one to sign the pledge for him—he was unable to do

#### THE ADVANCE AGENT OF HEALTH

**WARNER'S SAFE CURE**  
KIDNEY AND LIVER  
BRIGHT'S DISEASE  
URINARY DISORDERS  
FEMALE COMPLAINTS  
GENERAL DEBILITY  
MALARIA  
SAFE CURE  
WARNER'S SAFE CURE CO.  
Miniature Fac-Simile.

## Cures Talk

"Cures talk" in favor of Hood's Sarsaparilla, as for no other medicine. Its great cures recorded in truthful, convincing language of grateful men and women, constitute its most effective advertising. Many of these cures are marvelous. They have won the confidence of the people; have given Hood's Sarsaparilla the largest sales in the world, and have made necessary for its manufacture the greatest laboratory on earth. Hood's Sarsaparilla is known by the cures it has made—cures of scrofula, salt rheum and eczema, cures of rheumatism, neuralgia and weak nerves, cures of dyspepsia, liver troubles, catarrh—cures which prove

## Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills cure liver ills; easy to take, easy to operate, 25c.

## A Vacancy

In many a household there is an empty chair that ought not to be empty. Hosts of children have been carried off by croup when there was no need for it at all. Croup comes along without any warning. Usually it comes in the night-time, when the drug stores are closed.



That is why every mother ought to have at her elbow a bottle of : : :

## Adamson's Botanic Cough Balsam

It never fails to cure Croup if taken at the first symptom. Usually it cures after the disease has made considerable progress. But it is wise to keep a bottle on the shelf all the time.

This good remedy also cures Coughs, Colds, Pneumonia, Bronchitis, Asthma, Hoarseness, Whooping Cough, Influenza and all diseases of the breathing organs. It cures, remember.

Large Bottles, 75c. Small Bottles, 35c. Trial Size, 10c. Made only by F. W. KINSMAN & CO., Wholesale and Retail Druggists, 6th Av., cor. 39th St. and 4th Av., cor. 25th St., N.Y.



so himself — and he has kept it ever since. He got down on his knees and asked God's forgiveness.

"Stand up and just say a word," said Mr. Murphy to the man, and the latter responded by saying he had drunk during twenty-five years, and told of his experience at Berkeley Temple last Sunday evening. He suffered terribly the next three days, but felt as though he had conquered, and he had found Jesus Christ and was bound to serve Him during the rest of his days. This incident was received with hearty applause.

Several testimonies were given, but the one that aroused the greatest enthusiasm was that of a workman, thirty-five years of age, who had walked all the way from City Point to this place to sign the pledge. A week ago last night he was lying in the cell of a police station, and the next morning he answered to his name in the police court and received his sentence. That day at noon he took his last glass, and he did it by raising his glass and saying: "Boys, this is my last glass," and dashed it to the floor. His own folks had refused to notice him. He had a wife and two children, who a week ago that night did not know where their father was; and the man broke down in tears.

Another young man had been a bartender, but had resigned his place. He had been serving Satan long enough, and now he proposed to serve God, and he asked the prayers of all.

"If you would stop buying liquor," continued Mr. Murphy, "you would shut up these saloons. Law won't do it; love and devotion will. If you will do as I say, the liquor saloons of this city will be ready to make an assignment to me in a month. There is nothing like love and kindness to win men. You want to use the right kind of a bait to catch men and keep them."

An opportunity was afforded to sign the pledge. "Who will be the first to sign it?" asked Mr. Murphy.

"I will," shouted the man who had walked from City Point for that purpose, and his example at once became infectious.

This evening will be the last meeting in this church (Berkeley Temple) for the present. When Mr. Murphy made this announcement he incidentally added: "Unless this church wants me to come back," whereupon the audience broke out with a loud and long hand-clapping and waving of handkerchiefs, and he finally said he would take the matter under consideration.

Another incident that caused laughter was when the assistant pastor of the church announced that next Sunday afternoon at 1 o'clock a meeting would be held in the vestry for the purpose of forming some kind of an organization, and that coffee and light refreshments would be served — and Mr. Murphy added: "I'll be there."

It was also stated that this afternoon at 3 o'clock Mrs. Murphy would meet the ladies of the parish in the vestry for prayer and consultation, and possibly, if deemed advisable, form a woman's organization.

## VISITING THE CAPITAL.

Mrs. N. C. Alger.

S AID a good sister who came from New England some years ago, "I never knew what cordiality was until I came to Washington." From an introduction to one person, through the son of Rev. Dr. Henry Fox, formerly of the N. E. Southern Conference, we have found many friends; and sermons from Drs. Johnston, Townsend, Crittenton (of the Florence Missions), and Brown are some consolation for the great cross of being absent from a charge.

There is much interest here in the first National Congress of Mothers, to be held Feb. 17-19. Mrs. Barrett had planned and advertised an International Mothers' Congress for March, but when the notice of this appeared, she only remarked: "That is all right, so it is only held." Such speakers as Miss Newton, superintendent of kindergarten work at Chautauque, Miss Hofer, Mrs. Sangster, Mrs. Crafts, Anthony Comstock, and others whose names are as familiar, promise to make the event full of interest. The President's wife receives the Congress at 11 A. M., Feb. 17.

As a pastor's wife for three years at Mrs. Cleveland's summer home, I have heard her praises sung and seen her kindness to those around her, especially to a dear saint who has not walked for eighteen years. Not only has she sent an Afghan, made with her own hands, and many other articles, but she never forgot the wave of the hand as she passed; and I have seen the carriage curtains pushed aside in hard storms that the fair face of my friend, with its crown of snow-white hair, might be seen. Here, as there, "Everybody likes Mrs. Cleveland;" "No President's wife was ever so popular." Said one: "I have a friend in the primary department of the church she attends. Mrs. Cleveland used to go and enjoy seeing the children until she had to give it up because of sightseers coming to gaze at her. Then she said: 'I am only bringing you trouble. I will not come any more.'" We are told her life has often been in danger from the people who crowd to see her. Let us hope the beautiful wife of our next President will not be so annoyed.

Many rooms are already engaged for March 4, which is to be "ahead of anything in the past."

## Half a Cent

for a baby! The cost of the few drops of Ayer's Cherry Pectoral that will cure croup, whooping cough and any other cough, if administered in time is perhaps half a cent. It may prolong baby's life,

## Half a Century

## The Conferences.

### N. E. Southern Conference.

#### New Bedford District.

**New Bedford, Allen St. Church.** — The pastor, Rev. C. B. Davis, according to statements published in newspapers, has declined to be a candidate for a fifth year in this pastorate. He finds the climate of New Bedford to be too severe. Mr. Davis gave an address before the Sons of Temperance convention, recently held, on "True Patriotism, or Wheat vs. Chaff." "The address," says the reporter, "was earnest and forceful."

**Bourne.** — One pleasant feature of the Christmas concert was not reported; it was this: The pastor and superintendent were presented with well-filled purses. The Freedmen's Aid collection, Sunday, Jan. 17, was \$34 — by far the largest collection for that object that was ever given here. Rev. R. E. Schub is pastor.

**South Somerset.** — The pastor, Rev. E. W. Eldridge, is arranging an Epworth lecture course to begin in February.

**Taunton.** — Rt. Rev. Bishop Courtney, Lord Bishop of Nova Scotia, gave a public address here to Christian workers, Friday, Jan. 23. About forty people assembled, of whom thirty-seven were lay women, one layman, and two ministers. The address was a remarkably pertinent and practical presentation of Christian work in its extent and rewards. None of the favored few could have gone away without being thankful for the privilege of working for God. It is rare to see such skill in handling the Scriptures as was displayed by this man of God. The pity of it was that so few heard the message.

An evangelist, A. J. Connelly, was taken in charge by the police the same day for acting in a strange manner. He had, it is said, a bottle of laudanum in his pocket when arrested. He came here three months ago claiming to be a Methodist and a reformed opium-eater. He has occupied several churches here telling the story of his early life on the stage. To some he seemed unworthy of confidence from the start. Why are we so easily induced to admit "tramp" lecturers into our confidence? Have we the moral right to set them up as teachers and open our pulpits to such? Do not we betray the cause of God? Let us stop them from making a prey of trusting people.

**Taunton, Central Church.** — Rev. Dr. Samuel F. Upham, professor in Drew Theological Seminary, and his wife were guests of Mr. and Mrs. Eli H. Eldridge on New Year's Day. Dr. Upham was pastor of this church in its formative period and is still held in high esteem for his work's sake.

**Middleboro.** — Special meetings still continue. **Taunton, Tremont St. Church.** — The meetings have increased in interest and larger congregations result.

**Plymouth.** — New heating apparatus has been placed in this church. It is of the Winchester twin system, six radiators being placed in the church auditorium and four others in various parts of the building. Wesleyan hall is provided with piping, and the plant is expected to keep the premises warm in zero weather.

**Provincetown, Centenary Church.** — The ladies of this society will present a "Martha Washington" party on the 22d of February.

**Provincetown, Centre Church.** — Rev. E. J. Riggs, a retired Congregational minister, preached for Rev. W. P. Buck, the pastor, on a recent Sunday. Mr. Buck was present. The King's Daughters will give two entertainments in the vestry, Feb. 10 and 11. Booths representing the various anniversaries of married life will be special features. At the supper following the annual meeting of the Ladies' Circle of this church, 150 persons sat down together.

**Truro.** — A surprise and reception to the pastor, Rev. W. D. Wilkinson, and his wife were given recently by this society in "Sea Breeze Cottage."

**Orleans.** — Rev. G. W. Elmer, of Wellfleet, has been preaching some fine sermons in the special services held here. Rev. G. O. Thompson is pastor.

### Maine Conference.

#### Augusta District.

**North Anson.** — This charge seems to be taking on new life. Through the persistent efforts of the pastor, Rev. C. A. Loughton, a fine new stable, 24 x 28, costing about \$250, has been built, which not only is a great convenience, but adds materially to the value of the church property. The stable was built by subscription, most of the labor being given not only by those in the church, but outside. The attendance at the Sunday services is on the increase, especially the evening service, where about one hundred and fifty gather together. In connection with the praise service the pastor has introduced responsive readings from the Psalms, copies having been purchased and read the morning service, in which all heartily engage. Says the pastor: "We venture to say there is not a finer audience of young people outside of the cities on the district." There is also an increase of attendance in the Sunday-school. Revival services are contemplated.

**Monmouth.** — During the year 19 have been received in full. The religious interest is increasing, especially at the North. The pastor, Rev. M. E. King, reports his health better than for seven years past.

**Livermore and Hartford.** — The revival work continues on the increase. Ten have professed conversion during the past month. Two were baptized on Sunday, Jan. 10, and others will be soon.

**Strong.** — This has been a pleasant and profitable year with this church. Rev. T. N. Kewley has proved himself to be an able and faithful preacher and pastor, and the people have appreciated it. They have worked harmoniously together. The union services of the two churches during the Week of Prayer were enjoyable seasons.

**North Augusta.** — The church is in a very prosperous condition. The meetings are spiritual and the attendance is good. The converts are holding out well, and the finances are in a healthy state.

**Augusta.** — Rev. C. S. Cummings is closing up his fourth year in the midst of marked prosperity. Every year has been a successful one. The congregations have been large and enthusiastic. A goodly number have been brought to Christ and into the church. All departments of the

work are well cared for. There is a good prospect of increasing prosperity the coming year.

**Kent's Hill.** — A revival spirit has been in the Seminary for some time. During this month about twenty of the students have professed conversion. Meetings have been held by the pastor, Rev. H. E. Frohock, nearly every evening. Many of the young people have labored earnestly for their friends. The term is proving a very pleasant and profitable one.

The death of the wife of Prof. H. E. Trefethen, Jan. 5, cast a great shadow over the Hill and the school. She was a lady very much esteemed by all. Dr. A. F. Chase, president of East Maine Conference Seminary, attended her funeral. Professor Trefethen and family, in their great grief and loss, have the heartfelt sympathy of the whole community. The little babe she left closed its eyes in death to be with its mother the Sabbath following.

### New Hampshire Conference.

#### Concord District.

For two weeks all the churches of Concord have been holding union services with good results, we trust. Since that time each church has held services for itself. Rev. G. N. Dorr, pastor of Baker Memorial Church, has issued a card of invitation for all to these services which he has calculated to inspire the people to attend this means of grace. We hope this faithful pastor and people will see the largest desire of their hearts in a glorious revival. This church has just lost with a loss in the removal of one of its oldest members by death — Mrs. L. P. Durgin, who passed away in the afternoon of Jan. 10. Mrs. Durgin was one of the most faithful workers in the society.

**East Haverhill** is doing good work led by Rev. C. E. Clough, the pastor. Several persons have been baptized and received into the church of late. Mr. Clough is popular with his people and unanimously desired for another year.

**Plymouth.** — Our church here is flourishing under the pastoral care of Rev. J. A. Bowler. The people are anxious to have all bills paid and to see souls saved. Arrangements are being made to secure an evangelist for special revival services. This earnest, faithful pastor is popular with his people, and his return another year has been unanimously requested by his quarterly conference.

At **Ashland**, where a new church was organized in September and supplied by Rev. J. A. Bowler, of Plymouth, the work moves on very nicely. Attendance at preaching services and Sunday-school has more than doubled since the organization last autumn. Plans are being arranged for a new house of worship to be erected the coming season. This little, energetic society very much desires the return of Mr. Bowler for another year. The work, we think, promises well for the future.

#### Manchester District.

Rev. Joseph Manuel, a former member of the New Hampshire Conference, is preaching for the Episcopalians in Gallup, New Mexico.

The work of Rev. W. T. Boultonhouse at **Fishersville** and **Richwood** is much appreciated by the people. During the two years they have built a parsonage and barn, which gives them a very comfortable home for man and beast. Had not the pastor been a practical builder, and been greatly aided by his father who is a Boston contractor, they could not have succeeded as they have. There is an excellent spiritual interest among the people. The Junior League, in charge of the pastor's wife, is developing a number of young Christians whose influence will be felt for good. At the close of the last quarterly conference the presiding elder found a large part of the congregation stowed away in the parsonage to surprise him when he came in, and extend their kindly wishes to him as he leaves the district. A couple of hours were spent in song and conversation, light refreshments were served, and after a prayer the company dispersed. This company of workers is not large, but they

are full of courage, and the return of the pastor is anxiously desired.

**West Rindge** will be glad to welcome Rev. A. G. Smith for a second year of service. If they could form a union with some other charge they would be glad to do so, and thus give a better support to a pastor; but such an arrangement does not seem feasible at present. The finances are in good condition, the pastor being paid up to Feb. 1. Mr. Smith has done excellent work.

The little company at **Peterboro** are full of courage. They are pleased with the pastor, Rev. J. H. Vincent, and ask his reappointment. There is an increase in the congregations and a good feeling in the community. The pastor has been put on the board of education of the town.

**Milford** Methodism has not yet come to the high tide of prosperity. They have been looking for it for years, but it has failed to appear. We ought to have a strong church here. There is a large population and many who are unchurched. The remuneration for pastoral labor is not very large for a place of the size. House rent is high, and living quite a bit. We can see how there might be more success, but it lies more with the people than with any one else. Rev. H. F. Quimby is working hard, and is held in high esteem as an earnest Christian man.

Rev. A. M. Shattuck was appointed to supply **Brookline** this year. He has done very faithful service. There is an increase in the Sunday congregation, and also in the Sunday-school. They have organized within a few weeks a chapter of the Epworth League with 14 members, of which the pastor's wife is president. The people expressed a desire for Mr. Shattuck's return another year.

Special meetings began with the Week of Prayer at **West Springfield**, in charge of the pastor, Rev. D. E. Burns. The spirit of revival was soon manifest, and during the first week nine sought the Lord. The second week fourteen more came, and at this writing they are in the midst of the third week, with the town wonderfully moved by the power of God. The pastor has the hearty co-operation of his people, so that they do not feel the need of outside help. May the good work spread!

Successful meetings have been held for three weeks at **St. Paul's, Manchester**. The pastor has been his own evangelist. Quite a number have been converted, and the church has been greatly helped. Dr. Rowley has taken 11 on probation as the result up to this time. He is beginning his plans for the entertainment of the Conference. It is understood that Dr. Schell, the general secretary of the Epworth League, is to be in attendance at the anniversary.

The city union of Epworth Leagues of Manchester will have a banquet, Feb. 3.

We hope the pastors of the district will aim to be in attendance upon the Preachers' Meeting at **Henniker**, Feb. 5 and 6. The exercises begin at 2 P. M. on Monday. Write Rev. B. P. Judd if you intend to be present. We have a good program, and trust it may be well carried out.

### Vermont Conference.

#### St. Johnsbury District.

**Newport.** — A gracious revival has gladdened the hearts of the people. Pastor White took part in the installation of Rev. Arthur Leonard Wadsworth over the local Baptist Church.

**East Burke.** — Rev. A. G. Austin attracts large Sunday evening audiences by stereoscopic services in which the heart is reached through the eye as well as the ear.

**St. Johnsbury.** — A deepening religious interest prevails on this charge. Several begin the Christian life each Sabbath evening, and there have already been twenty conversions. The revival comes as the result of faithful preaching on the part of the pastor, co-operation on the part of the church, and the aid of the Holy Spirit. The unusually strong hold which Mr.

(Continued on Page 13.)

# A Winter Bath in White River

## WHAT CAME OF BREAKING THROUGH THE ICE IN A WISCONSIN RIVER IN FEBRUARY.

From the Chronicle, Chicago, Ill.

Five years ago last winter, there was considerable commotion on the banks of the White River, Wisconsin, as a young man, named E. N. Halleck, had broken through the ice, and was for some moments lost to view. It was not long, however, before Mr. Halleck came in sight again, and by artistic means was fished from the flood and restored to society. If the ducking had been all, it would have been well, but, unfortunately, the young gentleman contracted a heavy cold, resulting in chronic rheumatism, complicated with disease of kidney and urinary organs.

"For six months," writes Mr. Halleck, "I was laid up, and not able to do anything. During this time I suffered with pains in the stomach and small of the back, and headache, urination was frequent and painful, my heart's action was increased, and I had aches all over my body, and was generally used up. Then I was able to go out, but was a confirmed invalid, and for nearly four years I was in that condition, and expected then that I should always be disabled, for nothing that I took gave me any relief."

"In December, 1895, I read an advertisement about Dr. Williams' Pink Pills, and on speaking of it to Mrs. A. E. Derby, she strongly urged that I should take them, as she said she believed they would cure me. I had been under physicians' care for over two years, but as they did me no good I did not ask their advice about taking these pills, but laid in a supply and be-

gan to take them. In about ten days I began to experience substantial relief, and continued to take them for four months, by which time I was cured. The first benefit I obtained was a less frequent desire to urinate, and lessening of that dreadful pain in the back, which ceased altogether very soon. My stomach became comfortable, and my heart's action normal. After the first break my recovery was rapid, and today I flatter myself I am a sound man, and able to attend to my business better than I ever could before."

(Signed) E. N. HALLECK.  
I, E. N. Halleck, do hereby certify that the foregoing statement signed by me is true.  
E. N. HALLECK.

STATE OF ILLINOIS, ss.

COOK COUNTY.

I, John T. Derby, a Notary Public in and for the County and State, do hereby certify that E. N. Halleck, whose name is signed to the foregoing statement, is personally known to me, and that he did in my presence, and of his own free will and accord, sign and swear to the same.  
[Seal] JOHN T. DERBY, Notary Public.

Dr. Williams' Pink Pills for Pale People are not a patent medicine in the sense that name implies. They were first compounded as a prescription and used as such in general practice by an eminent physician. So great was their efficacy that it was deemed wise to place them within the reach of all. They are now manufactured by the Dr. Williams' Medicine Company, Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred), and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Med. Co.



## The Family.

### OUR DEAD.

Strange how the touch of the angel Death  
Transfigures their faces, as one by one  
They leave us amazed in the high noontide,  
Where sweetly and long they have walked by  
our side,  
Towards the land of the setting sun.

Their faces were pleasant and fair to see,  
And winsome, and bright, and sweet;  
They were tenderly human, our loved, our own,  
Their images into our hearts had grown,  
Ere they sank in the wayside beat.

Then suddenly chilled were their precious  
forms,  
With the breath of the grave o'ercome,  
Their faces were set in a measureless calm,  
Like souls in the spell of a wonderful psalm,  
And silent as carved stone.

O silent friends, but we love you still  
In your stainless, majestic sleep,  
And we linger with questions beside your bed:  
How, how, does it seem to be lying dead  
And never to laugh or weep?

Do your eyes, close sealed to the things of time,  
Look out on immensity?  
Are your ears, so deaf to our passionate cries,  
Entranced with the music of Paradise,  
And the surge of its melody?

We, too, some time in your lot shall share,  
And, ceasing our long unrest,  
Grow suddenly strange to familiar things,  
And, soothed by the fanning of Death's white  
wings,  
Fold hands on a quiet breast.

— Author Unknown.

### Thoughts for the Thoughtful.

Earth like a sepulchre is sealed with frost,  
And Morn and Even beside the silent door  
Sit watching, and their soft and folded wings  
Are white with feathery snow.

— E. R. Sull.

Souls are made sweet not by taking the  
acid fluids out, but by putting something  
in — a great Love, a new Spirit, the Spirit  
of Christ. — Henry Drummond.

Choice and service — these were demanded  
of the Israelites, these are demanded of  
you, these only. Choice and service — in  
these are the whole of life. — Mark Hopkins, D. D.

A physician cannot be very successful  
unless he is enthusiastic about his profession,  
... and I tell you a Christian will  
never amount to much unless there is enthusiasm  
in his Christianity. — H. M. Wharton, D. D.

If you wish to be miserable, you must  
think about yourself, about what you want,  
what you like, what respect people ought  
to pay you; and then to you nothing will  
be pure. You will spoil everything you  
touch, you will make sin and misery for  
yourself out of everything which God sends  
you; you will be as wretched as you choose.  
— Charles Kingsley.

The cross is always being set up. Jesus  
is always being crucified. Every suffering  
that is in the world is His suffering. In  
that travail and pain whereby man is born  
into the world, whereby he dies, whereby  
his friends close his casket and lower it into  
the grave, and in all that fiercer travail  
of living a self-controlled, a brave, a valiant,  
a heroic life in this world — in all of these  
Jesus is present, and Jesus suffers. Do not  
forget it, brothers, sisters, all, that you are  
not alone in your suffering, but that one  
like unto the Son of God treads with you  
the burning fiery furnace. We are not  
alone. The Christ is with us. Having Him  
with us, we can endure all things. His  
grace, as the apostle said in his own fearful  
trial, we shall find sufficient for us. Oh,  
the love of Christ which passeth knowledge!  
It is an infinite thing. It undergirds  
the world. It binds together the universe.  
And yet it is lowly, simple, human, very  
nigh us, yea, within us. — Rev. David Nelson Beach.

Ah! the dear message that He gave her then,  
Said for the sake of all bruised hearts of men!  
"Go, tell those friends who have believed on  
Me,  
I go before them into Galilee:

"Into the life so poor, and hard, and plain,  
That for a while they must take up again,  
My presence passes. Where their feet toil  
slow,  
Mine, shining-swift with love, still foremost  
go."

— Adelaide D. T. Whitney.

Since all things are God's servants, all  
things must necessarily be His messengers,  
and therefore every event and dispensation  
of life has its message for us, let the aspect  
of the "messenger" be what it may.  
Many of our choicest gifts from our dearest  
friends come to us by the hands of very  
rough-looking messengers, and are wrapped  
up in coarse brown packages. Do we, because  
of this, "despise and misuse" the  
messengers, and refuse to receive and open  
the packages? My neighbor who treats me  
unkindly, or my friend who wrongs me, or  
my enemy who maligns me, have each one  
as really a message from God for me as  
the clergyman who preaches to me, or the  
Christian friend who gives me a tract. And  
as I would not "despise or misuse" the one,  
neither must I the other. We little know  
of the rich blessings we lose because we  
thus despise and misuse the "servants"  
who bring them. Perhaps the gift of pa-

tience, for which you have prayed long and  
apparently in vain, is held in the hand of  
that very disagreeable inmate of your  
household, whose presence has seemed to  
you such an unkind infliction. Or it may  
be that the victory over the world, for  
which your soul has fervently hungered,  
was shut up in that very disappointment or  
loss against which you have rebelled with  
such bitterness that it has brought your  
soul into grievous darkness instead. —  
Hannah Whitall Smith.

Here is a lighthouse-keeper on the coast.  
The sailor in the darkness cannot see the  
keeper, unless indeed the shadow of the  
keeper obscures for a moment the light.  
What the sailor sees is the light; and he  
thinks, not the keeper, but the power that  
put the light on that dangerous rock. So  
the light-keeper tends his light in the dark,  
and a very lonely and obscure life it is. No  
one mounts the rock to praise him. The  
vessels pass in the night, with never a word  
of cheer. But the life of the keeper gets  
its dignity, not because he shines, but be-  
cause his light guides other lives; and  
many a weary captain greets that twink-  
ling light across the sea, and seeing its good  
work gives thanks to his Father which is in  
heaven. — Dr. Peabody.

The broken edges everywhere! The  
half-finished tasks that men have to leave  
and go into the darkness! The young care-  
ers so full of promise that suddenly  
stop! The great ideas and wishes, growing  
legitimately out of earthly life, yet evident-  
ly too large for it, finding no satisfaction  
here! And most of all the unfinished char-  
acters! I can think that it is no great thing  
for a man to die with his fortune half made,  
or his barn half built; but that he should  
die just as his character is rounding into  
shape, and from a crude study becoming a  
picture of beauty and an engine of power,  
this is what most bewilders us. This is  
what most of all, I think, has made men  
guess that this earthly life we see is a part  
and not a whole, and set their eyes pathet-  
ically searching for that other world they  
thought must be beyond the waters. —  
Phillips Brooks.

### STEVIE.

Annie Hamilton Donnell.

It was visiting day. The chair beside  
Stevie's cot was empty, but he could  
hear the pleasant creak, creak, of Patsy's  
rocker two beds away. And if he lifted  
his head a very little — but that hurt  
so! — he could see Patsy's mother in the  
rocker, looking down at Patsy. She had on  
a shawl with big, bright stripes in it that  
twisted sidewise gently as she rocked.  
Stevie counted them — one, two, three —  
mechanically.

The little girl with the broken arm had a  
visitor, too. And Gold Head, over in the  
corner. It was Gold Head's father, Stevie  
decided.

He sat well forward on his chair with his  
hands, palms down, on his knees, and how  
his rough, homely face beamed at little  
Gold Head! If he did not say much, what  
of it? Gold Head's sweet little ripple  
of a voice ran on like a little brook over  
pebbles, untiringly.

"Cracky!" breathed Stevie, softly, "but  
it feels good, now you bet! — your dad a-  
settin' alongside, smilin' down at yer fit to  
bust hisself. That's the way my dad  
would do, just as likely's not, now, if I had  
one."

He looked at the empty chair and tried to  
make believe a "dad" in it, smiling at  
him. But it didn't work very well, so he  
lifted his head, with a little gritting of his  
teeth for the pain, and looked across at  
Patsy's mother again.

"Arrah then, Patsy," she was saying,  
"an' it's meself that's been that lonesome  
for ye, darlin'! The sun ain't shone in  
the kitchen winder right straight an' com-  
fortable since the docthers were after  
fetchin' ye away."

She was smoothing Patsy's thin, straight  
hair, Stevie saw.

"The ould man's that lonesome, too,  
darlin', that he's pinin' for yer, an' the  
childer don't none of them relish their viti-  
les," the hearty, loving voice ran on.

"Cracky!" Stevie whispered with a lit-  
tle sob and tugging at his heart, for he re-  
membered hearing them say that Patsy  
would not get well.

Not get well! — and what would the  
"childer" and the "ould man" do, then?  
What would the mother, there, in her gaily  
striped shawl, with the love in her red,  
rough face, do?

"Oh, cracky!" Stevie sobbed into his  
pillow.

"The childer's layin' by pennies forninst  
the toime you'll be comin' home, darlin',"  
Patsy's mother said, with a mysterious  
nodding and winking, and a laugh in her  
voice. "There's goin' to be toimes in the  
ould shanty thin, sure!"

Patsy's shrill crow of delight died out  
weakly.

So that was the way mothers did, was it?

That was the way they talked an' slicked  
down your hair? Stevie lay and reflected  
gravely. An' they were "that lonesome"  
when you was sick at the hospital —  
cracky!

He looked at the empty chair again, his  
cheery little face quite wistful. Was it any  
easier to make believe mothers? — a  
mother, now, settin' there close up to you,  
with stripes to her shawl, an' — an' a kind  
of a song singin' through her voice!

Nurse Honoria, going along the aisle, saw  
the look in Stevie's face and knew what it  
meant. With a sudden little idea like an  
inspiration she hurried off her cap and  
apron and whirled them on to an empty cot.

"Why, how do you do, Stevie?" she  
cried, pleasantly, sitting down in the empty  
chair. "I'm a visitor come to see you.  
You must be very glad to see me, you  
know, and say what a fine day it is!"

Stevie understood instantly and entered  
into the little play with a sober enjoyment.

"What a fine day it is," he said, staidly.  
They nodded and smiled at each other,  
and Stevie's chair had the same sociable  
creak, creak, as Patsy's. It sounded good  
to Stevie. And Nurse Honoria's voice —  
wasn't there a song singing in it, too? In  
her quiet gray dress she looked just like a  
mother!

"So you see," Stevie's thoughts com-  
menced with him, between nods and smiles,  
"taint shawls with stripes, nor yet 'taint  
smootthin' your hair — I don't know what  
'tis, but it's there."

Patsy's visitor and Gold Head's and the  
broken-arm little girl's went away, but  
still Stevie's lingered. They grew quite  
confidential after awhile.

"I say," Stevie lifted his head painfully,  
to watch his visitor's face better, "I say,  
nurse, is he goin' to — to die, you know?"  
pointing his thumb toward Patsy's bed.

"I heard 'em sayin' so. Has he got to?"  
Nurse Honoria's sweet face saddened.

"O Stevie, I'm afraid so," she said,  
gently.

"But I'm goin' to get well, ain't I?" the  
boy continued.

Keen anxiety peeped through the words.  
Stevie's eyes looked, straight and eager,  
into hers.

"I hope so, Stevie."

"Ain't you dead sure?"

"I hope so — I expect so, if there is no  
change for the worse."

The little lifted head sank back heavily  
into the pillow. Stevie gave a soft, long  
whistle of relief. He was going to get  
well — cracky! He would get out into the  
great, wide sunshine again, and scurry,  
hungry and cold and happy, back and forth  
in it. How good it felt to think about and  
expect!

Life — starved, loveless, cruel life — was  
sweet to Stevie.

"Good-bye, Stevie. I must go and be a  
nurse now," Nurse Honoria said, cheerily.

"Good-bye. I say, it was prime! I  
guess I know how it feels now, sure pop."

"How it feels, Stevie?"

"Yea, visitors — mothers, you know, settin'  
close up to you an' rockin' back an'  
forth. There's only one thing!"

"What is it, Stevie?" She looked down  
kindly into his wistful face.

"I wisht — if you'd jest smooth my hair  
down, once, easy-like."

And Nurse Honoria's fingers, touching  
the little rough head, moved over it tender-  
ly — "easy-like."

All the rest of the day Stevie seemed lost  
in thought. He asked to be turned over  
toward Patsy's bed, and lay hardly moving  
his eyes from Patsy's white face. The  
"childer" were saving up pennies for  
"toimes" when Patsy got home — and  
Patsy was going to die! How happy his  
mother's voice had sounded — and the love  
in it — cracky!

It grew dark in the roomful of little white  
cots. They lighted the dim night-lamps  
and straightened and smoothed the weary,  
tossing little bodies for the night.

"Nurse, I want to see the doctor," Stevie  
whispered eagerly, as Nurse Honoria bent  
over him, "I want to see him right off.  
I've got something terrible important to  
ask him. Won't you call him right straight  
off?"

The boy's face was flushed and excited,  
and the wise nurse assented unhesitatingly.

"Yes, I'll call him, Stevie," she said,  
soothingly. "He's in the next ward.  
He'll be right here in a minute."

And presently Stevie was looking up into  
the doctor's cheery, kind face.

"Well then, my man?"  
How the boy's words hurried on eagerly,  
anxiously, as if he must say them before  
his courage failed: —

"It's a bargain, doctor," he whispered,  
"a swop, you know. I've been thinkin' it

out, layin' here. I want you should cure  
Patsy instead o' me. Cross your fingers —  
so — across your heart, an' swear it out  
loud, this way — 'I swear, s'welp me, I'll  
cure Patsy in the room of Stevie.' Say it,  
doctor! I wisht you would, quick!"

There was one minute of perfect stillness,  
and then the doctor bent down and swept  
Stevie's face gently with his bearded lips.

"You'll have to make that bargain with  
the Lord, Stevie," he said, gravely.

The long, slow hours ticked off to the  
subdued tune of the little ward-room clock.  
Occasionally a sharp moan broke the mo-  
notony pitifully.

Nurse Honoria went away for her hours  
of rest, and when she came back the first  
hint of morning was creeping in at the  
windows. She saw that Stevie's eyes were  
wide and sleepless. He was muttering to  
himself and she waited to listen.

"I say, it's a bargain" — he was saying.  
"The doctor said you was the one, Lord, to  
go to. I don't know jest how to go, but if  
you're anywheres near, listenin', jest wait a  
minute for me to say it. I won't keep you  
waitin' long. I want you should make a  
swop — that's fair — an' cure Patsy instead  
o' me. The children are savin' up their  
pennies — an' there's a mother, you know,  
an' they're goin' to have a reg'lar time.  
You needn't mind about me, Lord — it don't  
make no difference when there ain't moth-  
ers an' children an' the like o' them. I  
want you should, an' it's fair to swop!"

Nurse Honoria lost a whispered sentence  
or two, and then she heard Stevie draw a  
relieved breath and murmur, sleepily,  
"Thank ye kindly."

He slept away into the day. When he  
opened his eyes again, the change for the  
worse had come and he was rapidly sink-  
ing. His pinched little face was calmly  
triumphant until, for a moment, his faith  
wavered and he looked up at Nurse Hono-  
ria anxiously.

"Patsy," he whispered, "he's goin' to  
get well, ain't he? The children, you  
know — he ain't goin' to die? Say no, he  
ain't, nurse. Say it out loud."

The faint whisper quavered with anxiety.  
Stevie's laboring little breast waited for  
the answer. It came quickly in Nurse  
Honoria's gentle, cheery voice: —

"Patsy's going to get well, Stevie," she  
said. "There was a crisis, and he will live."

"Thank ye kindly," Stevie murmured;  
and they never knew whether it was Nurse  
Honoria or the Lord he thanked.

A shaft of clear light crept into the win-  
dow and held Stevie in its arms till the end.

Kent's Hill, Maine.

### About Women.

— Miss Ada M. Meville, formerly editor of  
the *Young Crusader*, and for six years identified  
with the *Union Signal*, the last year as one of its  
associate editors, has gone to a new field of labor  
in connection with the *Epworth Herald*. The  
*Union Signal* says: "As 'Mother Experience'  
she has made a wide circle of W. C. T. U. friends,  
and her general all-round ability was much ap-  
preciated in this office. The board of management  
accepted her resignation with sincere regrets,  
and with expressions of hearty good-will and  
best wishes for the future. Miss Meville is tem-  
porarily succeeded by Rev. Frances E. Townsley,  
who has had wide experience as a writer as well  
as a speaker, and who is in every way eminently  
fitted for the position."

— Miss Elizabeth M. Clark, or, as she is  
known in the Salvation Army, "Captain  
Clark," is a rather remarkable young woman  
quite apart from her connection with the Sal-  
vationists. She is a great-niece of Bishop Clark,  
of Rhode Island, and is the daughter of a  
clergyman of the Dutch Reformed Church.  
She prepared for college at Wellesley,  
spent three years at Bryn-Mawr, and then  
went abroad and entered the University of  
Zurich, where she devoted herself to the study  
of Teutonic philology. While there she met  
General Booth, and had her interest aroused in  
the Army, although she did not join it until  
some time later. She does editorial work on  
Army publications in addition to her other  
duties. — *Harper's Bazar*.

— Miss Hattie K. Miller, of Santa Barbara,  
Cal., is probably the only woman in the world  
earning her living as motorman on an electric  
car. When electric street cars were first intro-  
duced in Santa Barbara a few months ago, she  
made a thorough study of the principles on  
which they were operated. When she applied  
for the situation, she answered all the require-  
ments so well that she was appointed without  
hesitation. She likes the work. "It is like  
sitting in the saddle and guiding a gay horse in  
a sharp race over a wild road," she said recently  
to a reporter. "When I grasped the motor  
brake I felt I had a force under my control that  
could outrun a horse or any moving thing. I  
knew I had human lives in my charge, but I  
felt that it required skill, not muscle, to esti-  
mate the speed of the car, to round the curves  
properly, and to start and stop as required." Miss  
Miller is said to be as good-looking as she  
is intelligent. — *Woman's Journal*.





"MARY REED? And who, pray, is Mary Reed?"

The speaker, a refined, intelligent lady, who had been a Methodist all her life, but had never taken the least interest in the grand missionary work carried on by the women of our church, looked blankly at her friend whose reference to Miss Reed's heroism had called forth her interrogation.

Aunt Serena's spectacles fairly quivered with indignation at this display of ignorance on the part of a woman who ought to have been too ashamed to confess it. Why is it that so many of our Methodist women are content to paddle about in their own little local church puddle and never get in touch with the great, glowing interests of the church at large? We have two splendid women's missionary organizations — the Foreign and the Home Societies — and no woman who is a member of the Methodist Episcopal Church has a shred of excuse for not identifying herself with one or the other. Dear sisters, old or young, do widen your horizon! Read at least one church paper, and the *Woman's Missionary Friend* or *Home Missions*, regularly, and find out what Methodist women are doing for God and for oppressed womanhood in foreign lands and at home.

Probably there are other good women here in New England who are not in the slightest degree conversant with the life and work of Mary Reed. Shall I put you in sympathetic touch with the self-denying labors of the most heroic young woman the Woman's Foreign Missionary Society ever sent out? The editor kindly allows me to present a picture of Miss Reed from a recent photograph and a view of her present home, or bungalow, in Pithora, India, among the lepers. For the data in the following sketch of her life I am indebted to leaflets issued by the W. F. M. S.

Mary Reed is a native of Ohio, her birthplace bearing the curious name of Crooked Tree. At sixteen she became a Christian, earnest and active. Two years later she became a public school teacher, and taught for ten years in her native State. She often felt a desire to enter the foreign mission field, but considered herself too unworthy and inefficient. At last, however, the call of the Master came to her with no uncertain sound, and she could no longer doubt. She obeyed His voice, obtained the consent of her parents whose hearts were almost broken at the thought, resigned her position as teacher and offered herself to the W. F. M. S., was accepted, and appointed by the Cincinnati Branch to India. In 1884 she was given charge of the zenana work in Cawnpore; but just at that time she was taken very ill and was hurried off to

terrible disease. Her mother was not told of her sad affliction until she reached India. Eminent specialists in London and Bombay confirmed her worst fears.

On her return trip Miss Reed crossed the Atlantic in the same steamer which carried the Epworth League pilgrims to England in 1891. While in London she met a young lady school teacher from New England, whose companionship she greatly enjoyed and with whom she traveled in Europe. This friend says: —

"Late in the afternoon we arrived in London, and drove directly to the desirable house under the shadow of the British Museum. With much interest I looked into the faces of the strangers and listened to the table-talk that is always so lively when traveling Americans dine. One face alone had any power over me, that of a



Miss Mary Reed.  
Missionary to the Lepers.

woman who sat on the opposite side of the table, and who soon smiled in a friendly way through the ferns and blossomed plants. Her abundant brown hair was brushed smoothly back from her placid brow, and her gentle eyes revealed the true soul of their owner. I wondered instinctively at the ivory pallor of that sweet face, and at the cruel spot that disfigured it, so different from anything I had ever seen. I wondered, too, as the days went by, why the forefinger, always covered with a white cot, refused to yield to healing remedies.

"I was not surprised when she asked permission to accompany us on our journey southward, which for the Master's sake was readily granted, although we did not think she was able to travel rapidly from place to place. Tears were in her eyes when she came to my room for her answer, and she said, 'I think God has sent you here in answer to my prayers.' Then she told me how with unwavering faith she prayed and waited many days for some one to come with whom she could travel a part of her long overland journey to Brindisi where she was to meet the steamer for India. Sympathy grew between us, and though the signs of some

her confidence, that was the surest safeguard of her secret.

"On memory's walls there will hang while time lasts for me the picture of that scene. A wax taper burned dimly on the table beside her open Bible, that Book of all books from whose pages she received daily consolation; and while, without, Paris was turning night to day with light, and music, and wine, within, Mary Reed's gentle voice, faltering only at her mother's name and coming sorrow, told the secret of her affliction.

"As my throbbing heart caught its first glimpse of her meaning, I covered my face to shut out the swiftly rising vision of her future even to the bitter end, and almost in agony I cried out, 'Oh, not that! do not tell me that has come to you!' And when in calmer moments I said that every Christian ought to unite in prayer for her recovery, her only response was, 'I have not yet received any assurance of healing; perhaps I can serve my Father better thus.'

"I came with sorrow to my last evening with Miss Reed. I sat in the shadow, and she where the full moon rising over the snowy mountains just touched, with a glory that loved to linger, her pale, sweet face. Again I hear her voice in song: —

"Straight to my home above,  
I travel calmly on,  
And sit in life or death,  
My Lord, Thy will be done."

"On the shores of lovely Lake Lucerne, hand clasped hand for the last time on earth, and with eyes blinded by gathering tears, our farewell was whispered: 'God be with you till we meet again.'"

A Scottish society called "Mission to Lepers in India and the East" carries on work among lepers in thirty-four centres in India, Burmah, Ceylon, and China, establishing and maintaining leper asylums. One of these asylums is at Chanday, Pithora, Kumaon District, where there are said to be more lepers than in any other section of India. Arrangements were made to give Miss Reed supervision there, while she still received her support from the Woman's Foreign Missionary Society of our church. In the report of the Scottish society the following paragraph appeared: —

"Most deeply pathetic is the story of how our staff of workers among the lepers has been so strangely reinforced by the addition of a lady missionary of one of the American societies, who has contracted the disease in the course of her work in India. The committee has appointed her as an agent in one of our asylums, as it is her earnest wish to spend her remaining strength in this special work to which she has been so mysteriously consecrated. . . . No clue as to how she became thus afflicted was suggested, for she was not even working amongst lepers." The report goes on to say: "Early in 1892 a missionary friend writes of our sister thus: 'She suffers constantly and most patiently. She is highly sensitive, and of all my acquaintance I know of no one who would by nature more loathe this complaint, and yet to her it has been given. His grace is so very wonderful that enables her to bear it without a murmur.'"

For the first six months after Miss Reed's arrival at Pithora the disease made rapid progress and she suffered intense pain most of the time. In September, 1890, she writes: "My good health is a marvel to all, but I receive it and delight in it as a most precious gift from the Great Physician, whose I am, and whom I hope to have the blessed privilege of serving here among these poor dear ones for many years to come. . . . He leads me every step of this new way. I feel the blessings received are but an earnest of what is in store for me. I believe I am to have perfect health." July 11, 1890, she writes: "As for my health, it is simply marvelous, and I praise Him who is 'the health of my countenance.'" Then in August she writes again: "I couldn't tie myself down to my writing desk this morning in quietness of heart till I first sat down at my dear organ and played and sang, with all the thirteen steps out, 'I am dwelling on the mountain where the golden sunlight gleams.'"

Miss Reed lives within an enclosure of sixty-six acres, with a stone-wall three feet high about it. This tract contains a little hospital and dispensary, a large building for men and boys, two smaller ones for women and children, and four other buildings, one of which is the little bungalow which was fitted up for Miss Reed's occupancy. One can travel across the plains of India to the foot of the mountains by rail. From this point to reach the home of Miss Reed one must take a nine days' journey, winding in and out, up and down, among the mountains on a pony's back, or in a dandi resting upon the shoulders of the natives. In a letter describing her home Miss Reed says: —

"But it is of the mountains among which I live that I want to tell you. They enclose a lovely valley called Shor, like a massive and exquisitely beautiful frame around a magnificent picture. My home is on the crest of the range which forms the western boundary of the valley, or the left side of the picture frame. And the picture! A rich and beautiful valley, containing about six square miles, lies more than one thousand feet below my lofty and lovely 'Retreat,' and is dotted with numerous villages which are surrounded by clumps of trees and terraced green fields of rice, wheat and other grains; the valley is watered by a river with its tributaries winds in and out, and a ridge of low hills divides the valley, and almost in the centre of the valley, situated on prominent eminences, are the mission buildings of our church."

Referring to Miss Reed's success in her work, the report of the Scottish Mission for 1892 says: —

"Friends will rejoice with us to hear that the Lord has set His seal on the work of His dear child, and that much blessing has been given. New buildings have been erected, many more suffering lepers have been taken into the asylum, and many have been received into the church on profession of their faith. There was a revival in the asylum a few weeks ago. The result was that several lepers were converted and gave very clear testimony that their sins were forgiven,

that Jesus was their Saviour, and that the Holy Spirit had come into their hearts."

By many it is now thought that the physicians were mistaken in pronouncing the disease leprosy, but that it must have been an aggravated form of an eczema which is prevalent in India. Even were this the case, it detracts not one whit from the sublime heroism with which Mary Reed, fully convinced that she was smitten with that awful disease, her hand in that of her Heavenly Guide, walked the straight path of duty, unafraid, renouncing home and friends to devote the remainder of her life to the uplifting and Christianization of the most loathsome people in the world.

AUNT SERENA.

## Boys and Girls.

### QUEER LITTLE HISTORIANS.

Just a raindrop loitering earthward,  
All alone,  
Leaves a tiny "tell-tale story"  
In the stone.

Gravel tossed by teasing water  
Down the hill,  
Shows where once in merry laughter  
Flowed a rill.

In the coal bed dark and hidden,  
Ferns (how queer!)  
Left a message plainly saying,  
"We've been here!"

You may see where tiny ripples  
On the sands  
Leave a history written by their  
Unseen hands.

Why, the oak trees, by their bending,  
Clearly show  
The direction playful winds blew  
Years ago!

So our habits tell us, little  
Maidens and men,  
What the history of our whole past  
Life has been!

— ADOLPH F. CALDWELL, in *Independent*.

### TWO LITTLE BROTHERS.

N. N. S.

AUNT MAMIE was staying with Jack, and every evening, when she tucked him into his little bed, gave him what she called a nightcap story. He would laugh and say, "The lights are out. Please give me the nightcap;" and when it was finished there was a tender kiss before auntie would creep softly away, and the little eyelids would droop as he traveled to slumberland.

One of the nightcaps was called "Two Little Brothers," and I've asked Aunt Mamie, who is a great friend of mine, to let me have it for some other little Jacks. Indeed, I do not believe I shall ever know how many children will read about "Now" and "By-and-by," for these were the names of the brothers.

"Now" was the younger, and he never put off doing anything. His mamma would say: "Now, study your lessons;" "Now, run and play;" "Now, post my letters;" "Now, go to bed;" and he always did, that very minute, whatever she said.

"By-and-by" was older and bigger, but he was not as wise. He said to his brother one day, "I'm going to be a good boy, but I don't mean to begin just yet. It's no fun to study lessons; there's plenty of time." And once mamma went to New York all alone, and lost her way there, because there was no one to meet her. "By-and-by" did not mail the letter to grandpa when she asked him, but found it, two days later, in the pocket of his trousers.

"Now" had a very smiling face — he was so busy all the time that he never thought when he should begin to be good; but his big brother had a little pucker in his forehead, a discontented look, and would say with a pout: "What's the use of everybody being in such a hurry?"

One day, when "By-and-by" was curled up on the sofa with a book, he overheard mamma say to grandpa: "Yes, you are right, I believe. I have one good boy, 'Now,' but my other boy is always going to be 'By-and-by.'"

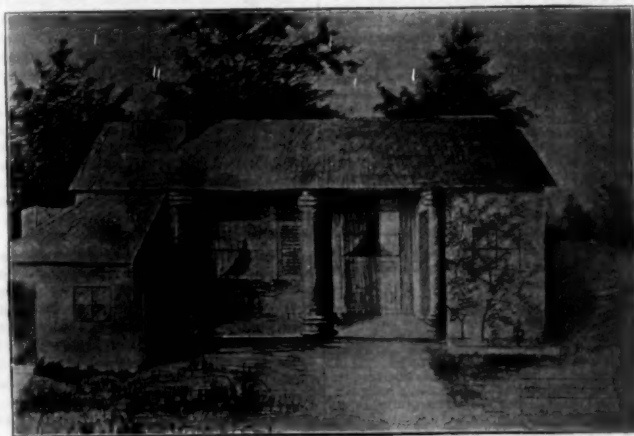
Which little brother would you rather be like?

### A PRETTY CUSTOM.

THERE is a pretty custom in the imperial family of Germany which dates from time immemorial. On the birthday of one of the royal children the Empress goes through the stock of toys which has been accumulating since the child's last birthday, and sends all, except a few special favorites, to the sick children in hospitals.

The present Kaiserin, who is the most motherly of women, has paid special attention to this custom, and on the occasion of little Princess Victoria Louise's birthday, which occurred a few days ago, her Majesty packed with her own hands a large case of dollies, picture-books, and little dishes — all in a fair state of preservation — and had them sent off to the little sufferers.

The sick children are always told who sends the presents, and in past years this has resulted in the saving of some curious and interesting relics. In this way the battered tin soldiers which amused the childhood of old Kaiser William have been saved from the wreck of time. — *Sunday Afternoon*.



Home of Mary Reed.

At Chanday, three miles from Pithora, Kumaon District, India.

Pithora, a healthful spot in the Himalayas. Three miles from where she stopped was an asylum for lepers, and she learned with sorrow of their sufferings. As soon as able she returned to Cawnpore, where she labored four years successfully, and was then sent to the girls' boarding school in Gonda. She remained here but one year, returning in January, 1890, to America, completely broken down in health.

After her return, while suffering from a peculiarly severe pain in her finger, a strange spot also appeared on her cheek low down near the ear, and one day the Heavenly Father revealed to her, as in a flash, the nature of her disease and also His purpose concerning her. She confided her secret to two or three friends only, and made arrangements to go to that mountain retreat at Pithora as a missionary to the lepers, bearing in her own body the marks of that ter-

rible disease were ever present to my eyes, my lips were silent.

"Here and there we held sweet hours of communion, and I, who had been accustomed to see missionaries seeking America in her feeble condition, could not refrain from asking if it was right for her to return to India at an unfavorable season, before her health was established. Her lips quivered, but her gentle, pleading voice grew steady as she replied, 'My Father knows the way I go, and I am sure it is the right way;' and at another time she said: 'I am returning to India under conditions in which no other missionary ever returned.'

"It was in Paris that she sang to me the hymns she loved so well, those song-prayers that must have ascended like incense to the ear of her Father. It was in Paris that she said one evening, 'If I thought it was right, and you would promise never to speak of it until you heard it in some other way, I should tell you my story.' I told her if aught in me inspired



## Editorial.

### BIBLE READING IN PUBLIC.

THERE is an inexpressible charm in good reading. The printed page is made to speak; there is a voice in every word; new meaning is turned to the surface, and the record gains in depth and fullness. In the hands of a model reader the Bible becomes a new book. However we may have seen the letters and paragraphs before, we had never realized their hidden wealth.

One is surprised at the small number of good Bible readers in the pulpit. Men educated in the schools and accustomed to read their sermons every Sunday, often read the Bible without giving its sentiments any proper expression. The reading is mechanical, unaltered to the message, or emphasizes the mannerism of the teacher or professor of elocution. They read from outside in a machine way. The rules they follow are attachments; they have never been incorporated into the temper and soul. The model reader must first devour the book and then bring the sense from his inner consciousness even more than from the printed page. Reading from the type is cold, metallic, dead; the reading from within is vivid, electric and impressive.

Good reading is elucidative. It carries with it a suggestive running commentary. Each dark sentence is lighted as with a torch; the meaning starts to the surface, so that whosoever runs may read; in fact, one cannot fail to understand. To be thus impressive the reading must be suited to the book. The Bible is not to be read as one would read Mark Twain or Washington's "Farewell Address." The Bible is an extremely human book. It is full of man as well as of God. There are bursts of song and wails of anguish; battles and times of peace; victories and defeats; the courage of faith and the timidity of despair; the shadows of earth and the glories of heaven. The whole man must read in order properly to render this marvelous Book. There must be voice, action and sympathy. It takes a man to read out what was so marvelously written into the Bible. It takes a voice, it takes a soul as well, to read the Bible.

The wholeness of a passage should be grasped by the reader as well as the smaller fragments of truth of which the whole is made up. The main and subordinate thoughts must be read into their places, so that when the reading is through the hearer will be impressed with the main lesson. Some men so emphasize the minute that the main purpose is lost in the multiplicity of particulars. The main purpose, on the other hand, should be emphasized by the particulars.

### WHAT REVIVALS HAVE DONE.

THE expectation is confidently cherished by men whose hand is on the spiritual pulse of the nation that we are on the edge of a great manifestation of the presence and power of the Holy Spirit. A genuine revival of religion would solve some of the most urgent problems of our time. It would rekindle the fires of sacred enthusiasm now dying low on the altars of many hearts; it would silence the blatant voices of rationalism and infidelity with the unanswerable argument of men made anew by the power of the Cross; and it would remove from the churches of Jesus Christ that spiritual impotence and sterility they now lament, and with which their enemies reproach them. The history of the past is eloquent in its testimony to the far-reaching benefit of revivals. As we look forward with hope to the drawing near of God in great power to our country, it may be well to look back with gratitude to some of the revolutions accomplished in ages gone by through special manifestations of the presence and power of the Holy Spirit.

The upward movement of the Church of Christ has been signalized by a succession of great revivals, every one of which has had its own special characteristics. Neander, in his "Church History," calls attention to one in the twelfth century which was apostolic enough to merit the description of "a new outpouring of the Holy Spirit." Power from on high descended on a vast number of monks, and they preached with astonishing results. Repentance was the clarion cry that rang through all their sermons. Drunkards turned away from their cups, the profane became pious, and thousands who had lived in open sin sought the paths of purity and goodness. Activity in benevolent work was added to reformation in morals; and by the beginning of the thirteenth century many institutions that

had for their object the soothing and the healing of the woes of humanity were established.

It was in the thirteenth century that the baptism of the Holy Spirit came upon Peter Waldo and his followers, leading them not only to a higher level of Christian experience, but also to a breaking away from those superstitious of the Church of Rome which hampered the development of a free Christian manhood. The Bible was exalted above the church as the rule of faith and conduct. It was translated into the language of the people, and given the widest possible circulation. Just as the rising sun scatters the darkness of the night, so the radiance of divine illumination dispelled the darkness of human traditions in which the Waldenses had groped for generations. They rejoiced in an ecclesiastical freedom which was marvelous for their time and circumstances. Not only were laymen allowed to preach, but they even administered baptism and celebrated the Lord's Supper. The truth made them free indeed, and kindled among them a light which shone all the more brightly because of the night round about them.

The Reformation of the sixteenth century was the greatest revival of religion which the Church of Christ has ever experienced. In the emphasis we place on the power of Protestantism in molding the theology and ecclesiastical organization of the countries which received it, we are apt to forget that the Reformation was first and foremost a revival of religion pure and undefiled. Previous revivals had been comparatively limited in the scope of their influence, and their force had been spent through the lapse of time and the degeneration of the nations. What arrogated to itself the name of Christendom was a mass of festering sores. Priests and people alike wallowed in the mire of the densest ignorance and the filthiest immorality. But the Spirit of God was able to accomplish a wonderful spiritual resurrection, and literally made anew the civil and religious life of the most influential nations in Europe.

What is called the evangelical revival of the eighteenth century is one more of those marvelous manifestations of the power of the Holy Spirit which has been lifting the world into the sunlight of God. Wesley and his coadjutors were Spirit-baptized men. All that they said and did was said and done by the might of God. The salvation of souls was their supreme aim. The purification of morals and theology followed as an inevitable consequence. Vice hid its face in shame, and the infidelity that stalked through England like a giant was smitten to the dust. In that revival it was to be found the source of many of the movements of this century which have been to humanity as rivers of water in a dry place and the shadow of a great rock in a weary land.

Remembrance of what was done by revivals in the past leads us to hope for great things from revivals in the future. The times are ripe for a manifestation of the power of God. Thinly-veiled paganism lifts its monstrous hydra-head in our literature and philosophy; vice flaunts its brazen face on our streets; and that righteousness which exalteth a nation is attacked even by those who ought to defend it. The Church, with all her magnificent machinery and activity, seems unable to cope with the difficulties of the situation. Our one hope and expectation is a special manifestation of the presence and power of the Holy Spirit.

### Bishop Key upon "Second Blessing."

THE Christian Standard of Philadelphia, that unexceptionable representative of the doctrine of holiness as held by our church, presents upon the first page of last week's issue an admirable portrait of Bishop Key of the Methodist Episcopal Church, South. Elsewhere in the paper it says editorially:—

"We have very pleasant recollections of Bishop Key while attending the National Holiness Camp-meeting in Georgia. It was called the 'big meeting.' He had not then been elected Bishop, but he was the president of the Georgia Holiness Association. His presence there was an inspiration. His preaching was in the demonstration of the Holy Ghost. Since his elevation to the episcopacy his addresses to the young ministers before the Conferences, and his sermons everywhere, are full of the great theme—holiness of heart and life—which interests us all. He is a tower of strength in all our work in the South."

This enthusiastic endorsement of Bishop Key as an orthodox apostle of the doctrine of holiness gives emphasis to a contribution that recently appeared in the Tennessee Methodist of Nashville, written by him, which directly confirms opinions that have often been expressed editorially in these columns. Bishop Key writes concerning the use of the phrase, "second blessing":—

"It is not a scriptural expression. This alone, of course, is not sufficient to reject it, for

the truth is often powerfully set forth in other forms of statement. But it is always safest to follow the letter of God's Word. There must be a reason in the mind of the Spirit for the oft-repeated use of the terms 'perfection,' 'sanctification,' 'holiness.' Much as many good men may shrink from the use of these words, I prefer them because inspired revelation has given them. You can always and everywhere defend them and follow safely whithersoever they may lead.

"It has always been a matter of regret with me that this expression, which Mr. Wesley first used so innocently and so honestly, should be diverted from its intended meaning and made a bone of contention, a term of derision, an epithet of reproach, a party line which surely divides the church and alienates brethren. The fact here referred to is well known.

"In many quarters it has come to pass that to call a man a 'second blessing' is to brand him as ignorant, fanatical and dangerous. Could not this deplorable result have been avoided if we had followed strictly the Scriptural terminology? Would reverent and God-fearing men ridicule the Bible words 'sanctification' and 'holiness'? Would they use them as clubs to assault and bruise their brethren who sincerely believe and try to follow them? I think not; and believing thus, I can but regret the adoption of a phrase which has been used for harm.

"I furthermore believe that this form of speech is not the clearest expression of Mr. Wesley's view of Scriptural sanctification. He believed and taught that sanctification began in conversion. He called it 'initial sanctification,' and drew a marked distinction between sanctification and entire sanctification. And so speak all our standards, and so Methodism has always expounded the teachings of our Lord and His apostles."

### The Ideal Newspaper.

OUR New York correspondent, "Metropolitan," with his alert eye for all matters of importance occurring in that vicinity, calls the attention of our readers to an important discussion upon the subject of "the ideal newspaper." A series of resolutions in the form of recommendations were finally adopted after an animated debate. The first demanded that religion be treated with respect by the public press; the second was a condemnation of the Sunday newspaper; the third was an appeal to the people of the churches to consider prayerfully their responsibility in these premises; the fourth urged the people to patronize only such newspapers as manifestly aim to be clean and wholesome; the fifth, as finally passed, suggested that if one of the leading newspapers should withdraw its Sunday edition, it should have "such immediate and general support as will unmistakably manifest the moral sentiment of the community."

The New York Times, in a very full report of the meeting, says at this point:—

"The recommendations were considered separately, and all were adopted as read, with the exception of the fifth. This originally contained a clause to the effect that evening newspapers be urged to print a summary of Sunday morning's news in their Monday issue, thus enabling those who do not wish to read Sunday newspapers to acquaint themselves with the events of Saturday. This was objected to on the ground that such a plan would be a virtual acknowledgment of the necessity of Sunday editions.

"Dr. Buckley defended the measure, stating that unless this were done it would be almost impossible to dispense with a Sunday paper and keep one's self posted on current events. He admitted that he bought Sunday editions during the week, and called upon all those who did not read a Sunday newspaper at some time or other to make themselves known. Only three ministers of the large assembly present held up their hands. A motion to strike out that clause in the recommendation prevailed."

The recommendations close with this strong appeal—which we wish might prove effective—to the city press:—

"Finally, in the name of our common country, in the name of humanity, in the name of the homes of the land, and in the name of religion, we appeal to the press of the city to use the great powers in its hands to help men to do right, and to make it hard for men to do wrong, and not to lower the moral tone and degrade the life of the homes that, because of its merits, should be honored by inserting in its columns matters of a kind that, judged by any candid standard, can only exploit vice."

The following editorial upon the subject, which appeared in the New York Tribune, while treating the matter seriously and courteously, frankly points out some of the difficulties which even ministers would find in the effort to produce an "ideal newspaper":—

"The discussion which clergymen of various evangelical denominations have been carrying on in the hope of helping to introduce the era of 'the ideal newspaper' has not been without interest, and we hope it may prove to have been not without profit. But there is one obstacle in their way to which, perhaps, they have not paid sufficient attention, namely, that they are not at all agreed among themselves as to what constitutes an ideal newspaper. That this is the case may fairly be inferred from what they have said on the subject, and is otherwise demonstrable. Differing widely even in their definitions of the ideal church, how can they unite in defining the ideal newspaper? Many of them have high personal respect for the subject, as doubtless they have also for most of the newspaper men whom they know; but the simple fact that each clings tenaciously to his own ecclesiastical forms and polity precludes the possibility of his regarding another's as ideal.

"More than that, the clergy are generally wont to use much freedom of speech in commenting upon the ways and opinions of their brethren. We have no doubt that if they should ever get so far as to establish a newspaper for the purpose of carrying out certain ideas which they suppose they hold in common, and should appoint one of their number its editor, he would resolutely exclude from its columns under a strong sense of responsibility many articles contributed by members of the ministerial syndicate, who would speedily conclude that they had made a serious mistake in choosing him for so important and delicate an office. Indeed, we should pretty confidently expect that the first point as to which all the others would find themselves in perfect agreement would be that their appointees, being very far from an ideal editor,

could not possibly produce an ideal newspaper, and consequently that it was their painful duty to depose him.

"Of course these clergymen, like other intelligent and moral citizens, have no difficulty in agreeing that there are so-called newspapers which are just about as bad as they can be, as there are so-called religious organizations of similar quality. A church which, instead of being filled with the spirit of the Gospel, breeds bitterness and strife and scandal, is at least as deserving of condemnation and avoidance as the journal which does the same thing in a different way. Concurrence in that proposition is easy of attainment, but long experience has shown that it is much harder to agree upon an ideal standard either for churches or newspapers. Nevertheless, we hope that the discussions of the ministerial conference will not be wholly ineffectual in raising the actual average of both."

### Personals.

—The death of Rev. John Wesley Barnhart, of Tarrytown, N. Y., an aged supernumerary, is announced.

—Rev. G. W. Hughey, D. D., is employed for the winter as clerk to one of the committees of the Missouri State senate.

—Rev. J. H. Barrows, D. D., of Chicago, preached the Christmas sermon at Dharamtala Street M. E. Church, Calcutta, India.

—Rev. G. C. Hewes, of the North India Conference, and Miss Annie Butcher, of the Woman's Foreign Missionary Society, were married, Dec. 3, at Naini Tal, India.

—Dr. Charles B. Mitchell will begin his pastorate at Hennepin Avenue Church, Minneapolis, Minn., March 1. During the interim Rev. W. A. Burch, of Rock River Conference, is efficiently serving the church.

—Bishop Fowler has a great lecture on "Grant," which is said to be second in interest only to his lecture on "Lincoln," and says that he shall not be content until he has prepared the third upon that other epochal character, John Brown.

—The late Miss Hattie Rees, the devoted daughter of Rev. Dr. and Mrs. W. H. W. Rees, had saved from her earnings sufficient to purchase a beautiful communion set for the new church at Westwood, Ohio. Her parents will present the set in her name.

—Rev. Paul C. Curnick, Ph. D., who is closing his fifth year with St. Paul's Church, Springfield, Ohio, has received an invitation to become the next pastor of St. James' Church at Kingston, N. Y., and accepts, subject to the conditions of our economy.

—Miss Lamb, an accepted candidate of the W. F. M. S. of the Northwestern Branch, will proceed to Calcutta at once. She will go via San Francisco and Hong Kong, and thus escape plague-stricken Bombay and the hot trip across the empire to Calcutta.

—The student taking highest average rank in Lawrence University during the five years just ended is George H. Trever, now pastor of Washington Avenue Church, Milwaukee, Wis. He is also the first trustee chosen by the alumni to represent them on the board.

—Aaron Roberts, of Rollinsford, N. H., a member of the Methodist Episcopal Church in South Berwick, Me., for sixty-seven years, and a subscriber to ZION'S HERALD for fifty years, died at the home of his son-in-law, Rev. W. S. McIntire, Providence, R. I., Jan. 28.

—The death of Dr. Herber Evans at the age of 60 is a great grief and unpeakable loss to the Congregationalists of Wales. For twenty-eight years Dr. Evans preached to the church at Carnarvon and then for three years was principal of Bangor College. Dr. Evans was a massive man, physically and intellectually, and conservative in theology.

—Leonidas F. Hamilton, son of Bishop Hamilton, died at Evanston, Ill., Jan. 22, aged 67 years. He was educated at McKendree College and Indiana Asbury University. He was an army surgeon for four years during the civil war. He was married in 1850 to Miss Virginia Moore, of Peoria, Ill., who survives. His residence has been at Evanston since the war.

—Rev. Spencer Lewis, who since 1881 has been a missionary in China, and since 1887 superintendent of our West China Mission, will return to his field this spring, after a brief respite in this country. He and his wife expect to sail from Tacoma, March 19, for China, leaving their children in this country at school. Miss Clara Collier expects to return to her mission-field in Chungking, in company with them.

—Bishop and Mrs. Joyce, with Dr. and Mrs. Woolsey, newly-appointed missionaries, were announced to leave Shanghai for their long journey up the Yang-tse-Kiang river to Chungking, the headquarters of our West China Mission, on Dec. 15. The voyage is one of hardship and peril, and usually requires about six weeks. As this is the first visit that has been undertaken by any of our Bishops to this mission since it was organized in 1881, much interest attaches to it.

—The New York Evening Post, in an editorial upon "Lyman J. Gage, Independent," says: "The most encouraging event since the defeat of Bryanism twelve weeks ago is the selection of Lyman J. Gage, of Chicago, as the next Secretary of the Treasury. Ex-Gov. Cornell, of New York, who was in Canton yesterday, happily remarked that he was glad to know that the country is to have a Secretary of the Treasury who 'had learned his trade' before taking the post. Mr. Gage has not only learned the trade of a banker, but he has mastered the principles which underlie banking."



— President E. Benjamin Andrews, of Brown University, now recuperating in Germany, is expected to return in April.

— We are happy to announce that Rev. C. U. Dunning, of St. James' Church, Manchester, N. H., who has been critically ill for four weeks, is slowly recovering.

— President Henry Wade Rogers, of Northwestern University, will deliver the Washington's Birthday address before the law students of Michigan University.

— Rev. William Love, formerly of the New Hampshire Conference, is closing a five-year successful pastorate at Park River, North Dakota. The North Dakota Conference will hold its next session with his church.

— In a communication just at hand from President B. P. Raymond, now in Berlin, Germany, containing the first of a series of promised and very valuable contributions, he writes: "I am very well. Rev. Thomas Bishop is here, and I see him often."

— In the settlement of the estate of the late Rev. J. B. Husted, the following amounts have been paid to the societies named, by his son, Richard W. Husted: American Bible Society, \$100; Missionary Society, \$100; Church Extension Society, \$100; Preachers' Aid Society, \$100. Mr. Husted also paid the balance of his father's subscriptions to the Watertown Church.

— We are gratified to announce that the greatly overworked editorial force of this paper will be relieved and strengthened for the ensuing year by the assistance of Rev. Hosna Hewitt, of the Maine Conference. Mr. Hewitt is a man of profound culture and deep spiritual life and a writer of distinction. He has been visiting England for a month, but is now on his way home.

— The Christian Advocate says: "Prof. Robert W. Rogers, Ph. D., of Drew Theological Seminary, will go abroad soon after the close of the scholastic year, and return in time for the opening of the fall term. He will spend the summer in England, France and Germany, and will engage in special study in connection with his work in the Seminary and his forthcoming book."

— Rev. C. H. Farnsworth, of Haverhill, sends the following announcement of the death of his brother: "My brother Russell died Sunday morning, Jan. 31, at Topeka, Kansas, after a short sickness. Visiting him three years ago, I found him loving, with regular Western enthusiasm, three things — Kansas, temperance, and religion. Traveling with him many days I found every man his friend."

— We are pained to learn that Rev. C. A. Littlefield, secretary of the City Missionary and Church Extension Society, has been ordered by his physician to take his bed as he has symptoms of typhoid fever. His incessant toil for the Society has, as we had feared it might, endangered his health. At this writing he is quite comfortable, and we trust that we may be able to report next week that a run of the fever has been checked.

— Rev. Dr. H. W. Bolton, of South Park Ave. Church, Chicago, is released from his appointment and will visit Mexico. It is said that Rev. Dr. C. P. Maaden, of the First Church, New Haven, is invited to succeed him. It is also reported that Rev. Dr. Louis Albert Banks, of Brooklyn, has accepted an invitation to the First Church, Cleveland, which Rev. Dr. Levi Gilbert will leave because of the expiration of the time limit to accept an invitation from First Church, New Haven.

— In the death of William A. Ruston, a local preacher in the Park Ave. Church, Somerville, a bright light has gone out. He will be remembered as one of the successful debaters from the College of Liberal Arts, Boston University, at Middletown last winter. Shortly after this he was stricken with the grippe, and although suffering much from it, he continued his studies at the University until the close of the college year. A two months' trip to Colorado during the summer helped him but little, and he continued to fall until translated last Thursday evening. He was more than an ordinary young man. He possessed a fine mind and was an earnest and successful student. His superior qualities were early recognized by his college mates and by the church of which he was a member. A large number attended the funeral services on Sunday afternoon.

— An event of pleasant interest occurred Wednesday evening, Jan. 27, at the Bromfield St. Church in this city, when the pastor of the church, Dr. L. B. Bates, united in marriage his youngest daughter, Emma May, and Rev. Francis B. Harvey. The church was filled with hundreds of eager spectators and fortunate guests — friends every one. The platform and chancel were beautifully adorned with potted plants. Mr. Harvey is a recent graduate of Boston University School of Theology. For a time he was assistant pastor with Dr. Bates at Meridian St. Church, East Boston. He also served for a year most successfully as pastor of our church in Middletown. On many of Dr. Bates' evangelistic journeys Mr. Harvey has accompanied him as a Gospel singer of genuine effectiveness. He is now pastor of the church in Brunswick, Maryland, and a member of the Baltimore Conference. Mrs. Harvey carries away to her new home and work the love of many friends, who see in her special qualifications for a preacher's wife. Many gifts were received. An elegant reception followed at the home of the parents in East Boston. Zion's Herald extends heartiest congratulations.

— Rev. Dr. E. J. Gray, president of Williamsport Dickinson Seminary, Williamsport, Pa., who has been quite ill, has so far recovered as to be able to resume his duties. Prof. Peaslee, of the chair of ancient languages, acted as president pro tem. during Dr. Gray's illness.

— Rev. George F. Pentecost, D. D., pastor of the Marylebone Presbyterian Church in London, has reconsidered his decision declining a call to the First Presbyterian Church of Yonkers, N. Y., and cables his acceptance.

— Alexander Yates, of Round Pond, Maine, writes: "I have been a continuous subscriber to and a reader of ZION'S HERALD since 1840. I am in my 81st year since last August. I prize the paper more highly than ever."

— Amos Wilder, writing in the Chicago Times-Herald of Jan. 28 of James G. Blaine, says: —

"He was a sincere man; his cheeriness was genuine; he loved his fellows. His love bubbled over like a fountain. Critics with no flame in their own hearts have denounced him, but those who knew him and were free from any never biased him. There was pride in the family, but Blaine was an Olivet of human affection and drew men to him. As one Maine man put it in commenting on Tom Steed's intellect: 'When you meet him you feel yourself standing off as to a mountain and saying, What a giant of greatness you are! But when you talk with Blaine, you just want to throw your arms around his neck and hug him.'"

### Brieflets.

President Thwing, of Western Reserve University, Cleveland, says that in the fifty years in the middle of the present century somewhat more than sixteen thousand men graduated at the eight principal colleges of New England, of which number more than four thousand became ministers.

Rev. S. L. Hamilton, in his "Four Days with Abel Stevens," which appears on the fourth page, brings our readers very near to this revered and eminent servant of the church.

The Chicago Times-Herald pays its own city a deserved tribute in saying: "It is enough to make one proud of Chicago to see the enthusiasm with which response have come to the mayor's appeal for help for the destitute."

Rev. W. N. Page, of Leavenworth, Kansas, writing to the New York Observer upon "Ministerial Unrest," suggests some of the great benefits of the itinerancy in the following opening paragraph: —

"The pulpit of one of the largest churches in this State has been vacant for some months. Many letters have come to the writer from those asking to be recommended to the church as candidates for the pastorate. Finally, in behalf of one who seemed specially worthy — and inopportune — the recommendation was written. The letter of the clerk of the session in response bears this sentence: 'We are astounded at the signs of unrest among our Presbyterian pastors. Over forty applications have been received already from all over the land, and more are coming every day.'"

We expect to begin in the next issue the publication of the series of "Modern Methodist Sermons," recently announced, with the sermon of Rev. Wallace MacMullen, of Grace Church, Philadelphia.

Rev. Dr. Edward Abbott, of Cambridge, is editor of the Literary World as well as the greatly beloved and successful pastor of St. James' Protestant Episcopal Church in that city. As an illustration of the frankness in expressing convictions so characteristic of the family, we quote the following editorial paragraph from the last issue of the Literary World concerning the Outlook, of which Dr. Lyman Abbott, his brother, is editor-in-chief: —

"The Outlook seems to be fond of changes, and has metamorphosed itself again, this time not in name but in form, and from a newspaper into a magazine. We do not know what it can do next, unless it changes its theology, which is now that of a shooting star, into that of a comet with an eccentric but fixed route according to the laws of the heavens. But that, we take it, is an unlikely act on the part of the busy and brilliant man of the time who controls its columns in this respect; so we give up guessing as to the direction of its next somewhat and wait for developments. The meaning of all of which is that we do not like the magazine form so well as that of the newspaper for a publication of this class and are so sorry for the change of form as we were for the change of name."

We are indebted to Mrs. S. W. Floyd, corresponding secretary of New England Conference, for a copy of the Fifteenth Annual Report of the Woman's Home Missionary Society of the Methodist Episcopal Church. It is a bulky document, packed full of information concerning the broadening mission work of our women in the home land.

The Congregationalist states that "having received a number of emphatic protests against some criticisms made on pastors and churches by Mr. Moody . . . the editors invited the Congregational ministers of Boston and vicinity to a private conference with him. . . . The meeting was largely attended. There was much plain and kindly speaking, and earnest prayer. Some misunderstandings were removed." Elsewhere the same paper says: "Evangelistic methods have greatly changed in some respects within the last fifty years. Who could imagine Dr. Finney evoking bursts of laughter and applause by his references to the future punishment of sin, after the manner of Sam Jones?" The Watchman said in an earlier issue: "We doubt whether Mr. Moody and Sam Jones,

who appear just now to be putting the main emphasis of their preaching upon the sins of church-members, are altogether true to their own best ideals." After conceding that it is true that not every church member lives up to his own high standard, the Watchman adds: "It remains true that the church members of the United States, as a class, live clean and honest lives. They are sincere people, who seek to practice what they believe. It is a cruel injustice to bring a railing accusation against them. You might as well argue that all our judges are venal, or that all our college professors are ignoramus. Such statements prove too much." The Baptist ministers, early in the month, at their Monday session refused to adjourn to attend the Moody meetings, and expressed emphatic dissent from Mr. Moody's severe arraignment of ministers and churches. It has been noticeable that very few ministers of any denomination have attended the meetings. The later addresses of both Moody and Jones are greatly modified in thought and style, showing the effectiveness of the emphatic protests which were made against the sermons and addresses delivered the first two weeks they were in this city. If they had begun the month as they have ended it, they would have received very different treatment from the generous Christian constituency of this large community. We hope the significant lesson will be heeded by these noted evangelists.

On the eleventh page will be found a very unique, suggestive, and, we hope, personal message to our readers.

Rev. Charles W. Holden, of Pawtucket, R. I., writes: —

"The many New England friends of Rev. H. D. Kimball, D. D., of Chicago, will welcome, I am sure, his book, 'Beyond the Horizon,' not for personal reasons alone, but more especially for its intrinsic worth. The volume is timely and helpful for inquirers concerning the future life — that life of which they seem at times to know so little. For such it is a service, indeed, to bring a fresh view of the sure word of revelation — beams in darkness that may throw no inconsiderable light upon the problem. The author illustrates how the little we have may go far, when in good hands. The chapter on the resurrection is particularly helpful in offering a treatment of that essential doctrine in harmony with the common hope of our religion rather than that of a Greek philosophy which simply predicates immortality for the soul. Bodily identity is strongly maintained. 'The if sown and the if raised are identical,' and in this the argument is at once Scriptural and scientific. The book is a help to faith, and for those whose horizon grows dark because of bereavement and loss, it has a clear message of enlargement and hope."

### OUR NEW YORK CORRESPONDENCE.

"Metropolitan."

ON Monday last we had for the second time this winter a gathering of the various denominational Preachers' Meetings of Greater New York, to hear and discuss the report of the committee on "The Ideal Newspaper." The committee was a very able one, with Dr. Buckley as chairman. The meeting was a very large and a deeply interested one. On the coldest morning of the winter, in a church so cold that almost any minister would have sent the Sabbath congregation home, these hundreds of ministers remained for two hours. The conspicuous ability and fitness of Dr. Buckley to prepare the report and manage the discussion was recognized by all. The whole meeting made it evident that he is as well known and as highly honored by the other denominations as by us.

The report will probably be printed by all the great religious papers, and was passed after a full and able discussion. It was changed in a few particulars, making it more aggressive against the Sunday editions. There could be no mistaking the bold and positive feeling against Sunday papers. There was no thought of starting a new paper, but an earnest appeal to the editors and managers to give us papers that we could take into our homes, and that would aim to elevate society rather than pander to its low tastes.

The Methodist Preachers' Meeting has been engaged in discussing revivals and revival methods for the past month, timing the topics to the needs of the hour. It is given out by the committee that theological and doctrinal papers will fill February. Prof. Curtis of Drew will be heard. We have never seen the New York meetings so regularly large and interesting. We are reminded, by the law of contrast, of the Methodist Social Union meetings of New York, that for some reason have not been large or enthusiastic. Possibly the topics have been lacking in drawing power. Very few men or women particularly enjoy a long and labored oration of a somewhat back-number order or subject, after a hearty dinner. The worldly people bring out their brightest men, bring them out often if need be, with their wisest and wittiest talks, and they become social without calling it by that name. Preaching is good, oratorical flights are grand, but the thing that the Methodists of New York want is something to bring them together in a social way to know their own men and workers and to touch elbows with each other.

The prelates and aftermaths of our Preachers' Meetings have of late been of an unusually solemn and unsatisfactory nature. "Metropolitan" has been impressed with the lack of news, of good news, that makes glad the heart of man. Just now we are in trouble because of the absence of one or two of our "Central Office" brethren who are in communication with all the churches and Conferences. The telephone mes-

sages get mixed from lack of proper supervision, and go to the wrong place. Invitations don't materialize. We hear of certain untimely frosts and head winds and failure to make landings. It is quite evident that there is a great lack of committee about, and the presiding elders look as though the world was on their shoulders. The facts seem to be that most of the leading churches, particularly of the New York East Conference, are making their own appointments and are seeking for "transfers." We hear of five invitations of the kind, most of which will fall if Bishop Walden has sufficient backbone. This state of things means an unusually large number of first-class men who are without invitations and who could do far better work for these churches by interchanging than the same number of new transfers could possibly do.

The call of Rev. Dr. F. Mason North to Calvary was highly creditable and a great honor, but one fully deserved. No man has done better work for the past five years than he. When he came to his present position as superintendent of the N. Y. City Mission and Church Extension Society, some dastardly anonymous correspondent in a New York paper made an attack on him that some day ought to be cleared up, and the contemptible scamp's name revealed. No name among us shines brighter than his. But it is even more creditable to him that he should have decided to remain in his present position. The Methodist Church could ill afford to lose his present services. He has come to be recognized as a devoted student of our modern social conditions, a special authority on the history, methods and progress of evangelizing work and church progress in our great cities, and a writer of very great ability. He is easily the peer of any one of that splendid set of great denominational leaders in city missions and city evangelization. He has just been elected as a manager of the General Missionary Society, of which his father was so long an honored manager.

Rev. Dr. J. M. King gave his church and friends a great surprise by giving notice of his intention to resume the work as general secretary of the National League for the Protection of American Institutions. It was at first understood that he was invited to Washington, but this was a mistake. It seems a pity that Dr. King could not have remained and filled Union Church and paid its debt. The church is splendidly located and was largely built through Dr. King's inspiring leadership. But the other Methodist churches will profit by the change, as the Doctor is a great preacher in revivals and on special occasions.

St. Paul's will be dedicated about Conference. They have invited Rev. Dr. Eckman from Morristown, N. J., a young man of fine abilities, an evangelical, soul-saving minister, who believes in revivals and Sunday-schools, and one who will work for a live, social, aggressive church. He will have the warm support of the ministers, and all hope for his success. We have missed St. Paul's — some one representative metropolitan church, some rallying point on special occasions. Let us hope that St. Paul's may regain its old glory and be found to be centrally and wisely located.

Dr. E. S. Tipple has accepted an invitation to St. James', Dr. Haynes having resigned. Dr. Tipple has made a splendid record at Grace, and has developed one of our best and largest congregations. He leaves the church in a prosperous condition. He will have no easy task to gather and inspire the somewhat discouraged people of St. James'. But he is a brave, devoted leader, and the people have faith in him, inviting him at once when Dr. Haynes resigned. It is given out that Rev. Philip Watters, of Poughkeepsie, N. Y., one of the brightest and strongest of the young men of the New York Conference, succeeds Dr. Tipple.

It is reported that Dr. Vall, Dr. Longacre, and Dr. Wilson have each been invited back for next year with great heartiness. Dr. Vall is at Park Avenue for the third time, and his presiding elder told us that he heard in many ways of his great success as a preacher and organizer. Dr. Vall's prosperity is a pleasure to us younger men who see no good reason why we cannot be invited back for the third time. He has great executive ability, as shown in the management of his churches. He writes a weekly Sunday-school lesson for the Advocate, has charge of the fields of work of our New York desecrations, has had charge for a year of the topics and speakers of our Preachers' Meeting, is an active manager of the Missionary Society, and all this is addition to the work of his large church. He has just reported a revival with 85 probationers. His own explanation of his ability to do so much work is "a bicycle and a weekly Turkish bath," concerning both of which he is an enthusiast. He comes up every Monday morning as fresh as the youngest man among us.

It would be the greatest pleasure to "Metropolitan" to give a similar account of the great Brooklyn churches if they were settled as to the future. For some reason difficult to explain the churches of the New York East Conference are fond of importing men from other Conferences, while the New York cars more for its own. There are today a half-dozen men of this kind in the New York East capable of filling any pulpit in Methodism, but at present they are not fixed for next year.



## The Sunday School.

### FIRST QUARTER. LESSON VII

Sunday, February 14.

Acts 5: 17-32.

Rev. W. O. Holway, D. D., U. S. N.

#### THE PRISON OPENED.

##### I. Preliminary.

1. Golden Text: *We ought to obey God rather than men.* — Acts 5: 29.
2. Date: A. D. 30 to 33.
3. Place: Jerusalem.
4. Home Readings: *Monday* — Acts 5: 17-32. *Tuesday* — Acts 5: 33-42. *Wednesday* — John 2: 1-4. *Thursday* — Jer. 20: 9-13. *Friday* — 1 Peter 2: 5-17. *Saturday* — Luke 6: 17-23. *Sunday* — Daniel 3: 8-18.

##### II. Introductory.

After the miracle of judgment which removed Ananias and Sapphira, the purified church thrived rapidly. Converts were constantly added. Miracles were multiplied. Even Peter's shadow was thought to be so efficacious that the sick were laid in the street along which he was expected to pass, and the fame of the healing power committed to him was so spread abroad that demons and those afflicted with any disease were brought in from the neighboring villages, all of whom were restored to soundness. The apostles no longer confined their teaching to the "upper room." They daily convened their followers in Solomon's Porch, and boldly proclaimed Christ and the resurrection, thus openly disregarding the threats of the rulers. The latter were roused at length. The high priest and his Sadducean followers, filled with jealous rage at the audacity of these heretic preachers and alarmed at their popularity and success, resolved on more decided measures. Accordingly they arrested the apostles and put them in ward, pending trial. Now, they thought, they had the leaders of this obstinate heresy under their control. The council would meet the next day, and it would fare hard with these agitators unless they came to terms and consented to hold their peace in the future. At all events, there should be no more of this unauthorized teaching in Solomon's Porch. That should be suppressed at whatever cost. Little did they dream that night as they laid their plans for the morrow that the angel of the Lord was encamped round about those prisoners in the public ward. Little did they think the next morning early, as they robed themselves for the meeting, that in spite of their bolts and bars and keepers, an invisible jailer had led the victims forth and bade them not to flee for their lives, but go to their accustomed place in the temple, and there proclaim as fearlessly as ever to the people "all the words of this life."

The council gathered in full numbers at the appointed hour and the officers were sent to conduct the prisoners to the hall of judgment. But their errand was a fruitless one. Everything looked right — the doors barred, the keepers standing vigilant at their posts; but inside no man was found. Such was the report of the officers to the council. The hierarchy were confounded. Could not prison walls hold these men? Was this a fresh miracle? How would such a jail-delivery affect the people? What had become of the prisoners? In the midst of their perplexity a messenger came who reported that the men who had been confined were at their old post in the temple, proclaiming the same obnoxious doctrines.

Leaving the council chamber the captain of the temple proceeded to Solomon's Porch and, without any show of violence, arrested the apostles and brought them into the presence of "the semi-circle of angry judges." Waiving all inquiries as to the method of their escape, the high priest sternly charged them with persistent and daring disobedience. Though we emphatically forbade your teaching "in this name" — the speaker disdainfully avoids uttering the name itself — ye have paid no heed to our command, but have filled the city with your teaching, and intend to bring upon us the odium of having shed the blood of "this man."

Peter's reply was brief, direct, uncompromising, but respectful as before. He reiterated the principle which justified his course — God must be obeyed rather than man. He again charged his judges with having slain and "hanged on a tree" the Jesus whom "the God of our fathers" had "raised up." He again asserted that God had exalted Him to be "a Prince and a Saviour" for the purpose of giving "repentance to Israel and remission of sins." He further proclaimed that he and his fellow

apostles were the chosen witnesses of these facts and under solemn obligation to declare them; and there was another witness, the Holy Spirit, whose testimony, both within the heart and without in mighty wonders, was irresistible.

##### III. Expository.

17. Then the high priest — Anas probably, as in chapter 4: 6, though Caiaphas nominally was high priest. Rose up — not literally, from his seat. "He was roused to action by what had been done" (Chrysostom). All they that were with him — his Sadducean kindred and followers. The sect. — Our word "heresy" is derived from the Greek word rendered "sect." "The Sadducees, by denying the resurrection and immortality in general, renounced at the same time the entire Messianic hope, at least in that form which later Judaism had given it" (Schurer). Were filled with indignation (R. V., "jealousy") — "an outbreak of party feeling" (Peloubet). Doctrines antagonistic and hateful to them were daily taught and accepted, in spite of their prohibition of their promulgation.

18, 19. Laid hands on the apostles — ordered them to be arrested. Put them in the common prison (R. V., "in public ward") — some guard-room probably in the temple. But — "This is a divine 'but,' which deranges all their plans" (Bengel). The (R. V., "an") angel of the Lord. — "The frequency of angelic interference in the early days of the church is remarkable. The word 'angel' occurs twenty times in the Acts. Six distinct works of angels are related" (Revision Commentary). Opened the prison doors — without the knowledge of the keepers.

I believe that angels waited on us as truly as ever they waited on Abraham, or Jacob, or Moses, or Elijah, or Mary, or Jesus Himself (G. D. Boardman). — If it is asked, Of what use was this miracle, since the apostles were again forthwith surrendered to the Sanhedrin? To this Baumgarten well replies in the miracle God showed that He left His servants to suffer for His cause, not because He is not able to serve Caiaphas as He did Ananias and Sapphira, deliver His apostles, and make Jesus Messiah triumphant over all by omnipotent miraculous power, but because He purposes to leave human agents to their own agency. And the result was that though the apostles severely suffered, yet they rejoiced "that they were worthy to suffer shame for His name" (Whedon).

20, 21. Go — a fresh commission from on high. Stand — fearlessly. Speak in the temple — "in the very citadel of the persecution, at the very spot of their arrest" (Whedon). All the words of this life (R. V. capitalizes "Life") — "the life that Jesus brought to earth, spiritual life, eternal life, here and hereafter. This Life, a name for the Gospel, is exactly what the Sadducees denied" (Peloubet). Early in the morning — R. V., "about day-break." Called the council, and all the senate, etc. — "The 'council' is the smaller Sanhedrin, and 'the senate' the great Sanhedrin of seventy-one members, added to the council by reason of their age and weight of character" (Cambridge Bible).

22-24. Shut with (R. V., "in") all safety. — "The supernatural agent had not only opened the prison doors and sent the apostles from prison to temple, but had again closed the prison, and all so quietly that the keepers tranquilly supposed that the prisoners were still in custody" (Whedon). When the high priest — R. V. omits the words "the high priest." Doubted of them (R. V., "they were much perplexed concerning them") whereunto this would grow. — "If no prison walls could hold these men, if some power was on their side which in this strange way confounded all their plans and expectations, they might find they had in hand a more serious undertaking than they thought" (Cowles).

25, 26. Then (R. V., "there") came one — to the council chamber. Behold, the men are... in the temple... teaching. — This announcement showed that the apostles were not trying to escape, and that they were determined to preach at all hazards. Captain with the officers — the captain of the police of the temple, with his subordinates. Brought them without violence. — No force was used, and none was needed. On being notified that the council waited for their appearance, Peter ceased speaking and with his companions went quietly to the hall Gazeth. Had the officers made any display of violence, or had Peter appealed to the people, there would have been a tumult instantly and probably bloodshed.

27, 28. Did we not straitly command you (R. V., "we straitly charged you"). — The high priest reminds Peter that he, the highest dignitary of the nation, and speaking for the supreme council, had strictly forbidden him to preach in Jesus' name. In this name. — He left the name

itself unspoken, in his contempt or hatred for the crucified blasphemer — "the first instance," says Farrar, "of that avoidance of the name of Christ, which makes the Talmud, in the very same terms, refer to Him most frequently as *Peloni* — 'so and so.' Have filled Jerusalem with your doctrine (R. V., "teaching") — an unintentional tribute to the seal of the apostles; the high priest meaning, however, simply to magnify the accusation of disobedience. Bring this man's blood upon us. — They willingly forgot that they had invoked it upon themselves and their children. The speaker implies that the apostles by their teaching were exciting the populace against their rulers for having murdered an innocent man, that being the import of the expression "to bring blood upon us." The priests evidently felt uneasy. The heresy was making tremendous strides. If Jerusalem were really won to accept the new teaching, how would they fare who were recognized as the murderers of this Messiah? Says Abbott: "In a true sense the apostles would fain have brought 'this man's blood' on the rulers for the cleansing of their sin (Rom. 3: 25), but they would not accept it."

29-32. Peter and the apostles answered. — Peter was probably the spokesman. So perfect was the union that only one voice was needed. We ought to (R. V., "we must") obey God, etc. — the same principle affirmed at the previous investigation. Peter insists upon the principle, regardless of consequences. The God of our fathers. — Peter is a Jew, and is speaking to Jews; hence our fathers' God. Raised up Jesus — meaning, either that God "raised up" Jesus as a teacher (Bengel, De Wette, Glog, Hackett, and others), or "raised up" Jesus from the dead (Whedon, Butler, Barnes and others). In the latter case the apostle proclaims again the unwelcome doctrine of the resurrection. Notice that Peter boldly calls Jesus by name. Ye slew — reiterating the charge of murder. They had accused the apostles of disobedience; the prisoners accuse their judge of murder. Tree — or "wood;" the wood used being in the shape of a cross. Him hath God exalted (R. V., "him did God exalt") — raised Him from the dead, and conferred upon Him high titles and prerogatives which they could not dispute. With his right hand — by the exercise of His personal power; or, if we read "at" instead of "with," as in the margin, the words indicate the place of power and dignity. A prince — Israel's true Messiah as King, though now rejected, and the world's Prince of Peace. Saviour — the appointed and only Saviour. To give repentance. — Christ had been raised and exalted in order that the opportunity for repentance might be given, or afforded, to the children of Israel. Forgiveness (R. V., "remission") of sins — cleansing from, removal of, sin. We are witnesses — and banded to testify of Christ's resurrection and ascension, having been commissioned by Him for this purpose. Also the Holy Ghost — by His confirming signs, and inward assurances and work in the hearts of believers.

##### IV. Inferential.

We learn from this lesson —

1. That God permits His godly servants in this world to be interrupted in their unselfish plans for His glory, to be thwarted in many ways, sometimes to be deprived of their liberty (as was Bunyan) and be subjected to painful personal indignities.

2. That He has His own effectual way of delivering them. In the darkest hour He is often nearest. He can, in some "mysterious way," bring them "out of darkness and the shadow of death." He can "break the gates of brass and cut the bars of iron in sunder," and give them great enlargement and a fresh commission to proclaim His truth, while their enemies are confounded and filled with perplexity and alarm.

3. That God can enable His servants to "smile at Satan's rage and face a frowning world" undismayed. He can inspire them with the "courage of their convictions," endowing them with a lofty composure to maintain the right and speak the honest word, unawed by the displeasure of the titled and the great.

4. In Brief: Divine movements are sometimes misinterpreted and opposed by those holding divine commissions. — The persecuted do not seem to be "blessed," but they are. — Christianity rests on facts. — "Stone walls do not a prison make, nor iron bars a cage." — What in the heat of passion we sometimes invoke, we are willing afterwards to ignore. — Uncompromising obedience is a primal requirement of religion. — Christians are bound to be "witnesses." — "The Head that once was crowned with thorns, is crowned with glory now." — Christ will be a gracious Saviour to all those who will submit to Him as a Prince. — "He ever lives above, for me to intercede." — To the obedient the Holy Spirit is freely given.

##### V. Illustrative.

Phillip, Bishop of Heraclea, in the beginning of the fourth century, was dragged by the feet through the streets, severely scourged, and then brought again to the governor, who charged him with obstinate rashness in continuing disobedient to the imperial decrees; but he boldly replied, "My present behavior is not the effect of rashness, but proceeds from my love and fear of God, who made the world, and who will judge the living and the dead, whose commands I dare not transgress. I have hitherto done my duty to the emperors, and am always ready to comply with their just orders, according to the doctrine of our Lord Christ, who bids us give both to Caesar and to God their due; but I am obliged to prefer heaven to earth, and to obey God rather than man." The governor, on hearing this speech, immediately passed sentence on him to be burned, which was executed accordingly, and the martyr expired, singing praises to God in the midst of the flames. At the period of the Bartholomew massacre, when the king of France sent his orders to the commanders in the different provinces to massacre the Huguenots, one of them returned him this answer: "In my district your majesty has many brave soldiers, but no butchers." It is pleasing to add that the humane and virtuous governor never felt any effects of the royal resentment (Biblical Museum).

"A perfect type of the highest order of excellence in manufacture."

**Walter Baker & Co's**  
**Breakfast**  
**Cocoa**

Absolutely Pure.  
Delicious.  
Nutritious.  
COSTS LESS THAN ONE CENT A CUP

Be sure that you get the genuine article, made at  
**DORCHESTER, MASS.,**  
By **WALTER BAKER & CO., Ltd.**  
Established 1780.



**What Doctors Say**  
**About Wearing Rubbers**

A famous New York doctor, Dr. W. C. Phillips, was lecturing on health. It was a bad night, and he began "How many of you wore rubbers to-night? Hands up. Not half of you. I thought so. Every one of you should have rubbers on a night like this. To go without them, is to invite colds, bronchial trouble, catarrh, or pneumonia."

And every doctor says the same—"wear rubbers."

**"CANDEE"**  
**RUBBERS**

are made by the oldest rubber makers in the world. Every style — Boots, Shoes, Arctics, Gaiters, but only one quality — unvaryingly the first.



If you want the best of rubbers.  
Get the rubbers stamped "Candee"  
Any shoe store.

**Enameline**  
**The Modern STOVE POLISH.**

Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.  
**J. L. PRESCOTT & CO., NEW YORK.**



## THE MIFF TREE.

Rev. A. S. Gumbart, D. D.

[Through the courtesy of the Watchmen, and by permission of Dr. Gumbart, we are enabled to reproduce his unique pictorial sermon in our columns. There are probably as many "miff trees" in the Methodist portion of the Lord's garden as in the Baptist. If a candid perusal of this sermon induces even a few of the "miffers" to fly down from the branches of this ugly tree and go to work again for the Lord, Dr. Gumbart will not have preached in vain. — Ed. ZION'S HERALD.]

THE miff tree is found in the garden of the Lord; but it is not of the Lord's planting. The tree itself does not thrive very well, as the soil is not conducive to its growth; although the birds which lodge in the branches thereof are quite numerous. The tree bears no fruit. In appearance, it very much resembles the stumps put in eagles' cages in zoological gardens. Its branches only support the miffers and guano. As the miff tree is not of the Lord's planting, but transplanted into the Lord's garden by the great enemy, the devil, it is doomed to destruction, for the Master said: "Every plant which my heavenly Father hath not planted shall be rooted out."

The miffers which lodge mainly in this tree are neither beautiful nor useful birds. They are very much like "hospital ducks" — ducks which because of infirmities flock together, but are not sought after by hunters. They are not desirable as food, being as a rule tough and unhealthy. In some respects these miffers also resemble crows; they are of no earthly use, but make themselves a great nuisance. Their continual, senseless cawing is exceedingly disagreeable.

No. 1. This bird is not dead, but sleepeth. He has found a place in the topmost branches of the miff tree, and at present is dreaming of the "good old times, twenty years ago," when the sound advice of a pious deacon was not ignored in the management of the church. It is to be hoped that when this old bird awakes he shall have fallen from his lofty perch, never after to find a place in the miff tree.

No. 2. You cannot see the face of this brother; he has, according to his own words, "turned his back upon the whole business." He does not know how things are getting on down below, and what is more, "he don't care to know, either."

No. 3. This bird is not crasy. He flew up into the miff tree during an "unpleasantness" in a business meeting, and has been "jawing" ever since. At present he is wildly holding forth against the pastor, trustees, deacons, church clerk, Sunday-school superintendent, sexton, organist, choir, chorister, and organ-blower. He declares that the whole "kaboodle" are a rotten ring, and that "the whole head is sick, and the whole heart faint."

No. 4. This bird is not a duck. It is only her "stuck-up-ish-ness" that makes her look so. It is Birdie Soprano. She flew up the miff tree because the chorister objected to her singing "Nellie Gray" at the memorial service of a deceased brother.

No. 5. Nobody ever found out why this bird took to the miff tree. He is too disagreeable to explain. He has been a member of the church a number of years, but nobody remembers when he did not have a "down-in-the-mouth" appearance.

No. 6. These three birds belong to the crank tribe, sometimes called "bickers." Do not think they are making love to each other. They never make love to anybody. Naturalists tell us they hate even themselves. There is to be a church business meeting down below, and these three crows have put their heads together. Their general plans are to join loudly in singing, "Blest be the tie that binds," and then to "caw" against the existing order of things whatever that order may be, and to oppose every measure, good or bad, which may be proposed.

No. 7. This bird is king of the miffers. He represents a peculiar and somewhat rare class of ex-pastors. When one of these birds takes to the miff tree he is ever after difficult to tame. Do not imagine that this bird is about to come down from the miff tree to stay down. They have been having a revival down below, and have paid off a part of their church debt; and this king miffer is simply preparing to peck at the new pastor. Naturalists say that the exceedingly large beak of this bird is only for the accommodation of a very long tongue. Occasionally a bird of this tribe is found with the tongue split.

No. 8. This bird is of a peculiar breed. It is the celebrated money-bags. Very rare. He took to the miff tree because the pastor would not consent to read his sermons to him before they were preached. It is also charged that the pastor actually refused to

allow Birdie Moneybags to select the hymns and tunes. It is not expected that he will remain long up the miff tree, as the society is not congenial. At present, however, his pew is to rent, minus cushion, footstool and the hymn-books, which the brother has removed, they being his personal property. The brother, however, has not scraped the paint from the back of the pew, or removed the number plate.

No. 9. A very small bird, with no beauty, no sense, a great many airs, and a long name. She belongs to the notorious "giggle much" tribe. They are seldom found alone; although to save printer's ink we

two Sundays, and when she came back no one asked her where she had been. When her children were sick with the measles, nobody, not even the pastor, called. Did she notify anybody? "No, indeed; it was their business to find out." When she changed her residence, nobody cared enough about her to find out where she lived. The people down below were so "stuck up" that "they did not care a fig whether she had a soul or not." So it came to pass that the poor bird flew away on one wing of bitterness and the other of sourness to find a place on one of the topmost branches of the miff tree. The above is the



show only one up the miff tree. They generally infest the gallery or the seats near the door, where they giggle, giggle, giggle. This one was rebuked by the pastor, after bearing with her patiently for several weeks, and has flown up the miff tree, where she continues to giggle, but not to annoy.

No. 10. This is "Birdie Rosebud Tenor;" although his card reads: "R. Rosebud Tenor." This bird is of the "pewee" tribe. He is only hanging on to a low branch of the miff tree by the "skin of his teeth," and may be expected to drop into the choir-loft at any time as serene and concoited as ever. It is said that his pretended excursions up the miff tree are simply inventions to give him an excuse for displaying his powers of song in other places.

No. 11. This bird is much better than he looks in his present undignified position. He took offence at a supposed criticism of something he said in a prayer-meeting, and flew up the miff tree so quickly that no explanation could be made. The pastor has just been preaching a tender and appropriate sermon on "The Duties of Church Members." One of these shots struck this brother squarely, and is bringing him down with a decrease of feathers, but with an increase of tears, and, we trust, common sense.

No. 12. This is a migratory bird, and makes regular periodical trips up the miff tree and back. At present he is bathing himself in tears and will appear shortly among his former companions in a very dejected and dilapidated condition. He is too well known to need further description.

P. 8. This bird will probably remain down below while the revival lasts. In the spring he will manage to get his periodical miff, and once more take to the miff tree until cold weather sets in.

No. 13. As the number indicates, this is a very unlucky bird. She very much resembles an owl, although she is more foolish than wise; but, like the owl, she has acquired the habit of moping, and of pecking at any one who may venture to approach her. She has been up the miff tree a long time, and will probably remain there while life shall last. She declares that she attended church for some time and no one took notice of her. She remained away

\* Job 19: 29.

only song which this old bird knows, and which she sings incessantly to a very doleful tune. There is no use in striving to coax her down, for although she looks exceedingly sorrowful, and sheds many tears, yet those who know her best declare that she is always ready to pay the highest price for a first-class new or second-hand miff.

No. 14. This ugly bird is only kept from flying up the miff tree by being fastened to a peculiar chain, called official position. He has also a very large crop, which must be kept full. He thrives best on soft soap, whitewash, and other people's patience.

Are you up the miff tree? If so, I say unto you, as the Lord said unto Zaccheus: "Make haste and come down." — Watchman.

## SECTARIAN JEALOUSY.

M. J. R.

THE absurdity and impropriety of the narrow sectarian jealousy between the different denominations of evangelical Christians may be thus illustrated: There are several packet ships plying between New York and Liverpool. If I am about to cross the Atlantic, I select that ship which appears to me to be most commodious and safe. Other persons with the same object in view select a different ship. Perhaps they think it better adapted to encounter storms, or they wish to go in company with a friend who has already secured his passage. We all embark on the voyage in our different ships. God prospers us all. He sends His wind to waft us across the ocean, and one after another we arrive at our destined port. One ship has furnished rather the best accommodations and the most pleasant society. Another has proved the better sailor. A third has ridden through every storm without shipping a sea. But all are good ships. All arrive in safety, and the little inconveniences of the voyage are soon forgotten.

Thus do several individuals, who have become the disciples of Jesus Christ, set out on their voyage to heaven. Their tastes, their friendships, their means of information respecting the different organizations into which the Christian Church is divided, are different. One has had his attention called to the subject of religion while listening to the appeals of a Protestant Episcopal clergyman, and consequently his

earliest and his warmest religious associations cluster around the Episcopal Church. Another is surrounded with Baptist friends, who have plead with him and prayed for him till, by the blessing of God, he has been led to the believer's hope; and in their Christian sympathies he finds support and encouragement such as he can find nowhere else. Another would have gone to the grave strong in his sins were it not that the earnest accents of a Methodist preacher startled his slumbering conscience. He was led to the class-meeting, and while listening to fervent prayer the Holy Spirit renewed his heart. Such a man will surely embark in the Methodist ship to meet the storms and adverse winds of life. Another has been reared in the bosom of a Congregational family. He has from early life listened to the prayers of parents whose stable and cheerful piety has ever been soothing his passions and appealing to his conscience. He has been led by them by the hand to the church, and has listened year after year to the calm instructions of their revered pastor. And when, by the grace of God, he becomes a child of Jesus, he thinks there is no ship in the world like the good old Congregationalist. Another who has few early prepossessions to influence his choice, who has no youthful religious associations entwining around the fibres of his heart, embarks on board any ship that happens to be most convenient. After sailing a few days, a storm arises or fogs and adverse winds are encountered. He thinks it the fault of the ship, and begins to murmur. As soon as he sees another sail looming in the distance, he will take no rest till he is put on board, bag and baggage. But before many days pass away, some new inconveniences induce him to try another ship that heaves in sight. And it has generally been observed that such a man never leaves a ship without throwing back a few volleys of peevishness and petulance as he goes down her side. In this way perhaps he changes several times before the voyage of life terminates. But at last he arrives safely in the harbor, and probably expresses his regret to his early companions that he did not continue the voyage with them. Such an one should not be severely censured. His instability of mind is, perhaps, as much his misfortune as his fault.

Now and then a few speculators will rig out a raft with graceful awning, and advertise to carry passengers upon terms far more easy and accommodating than any of the regular packets. If any one suggests a fear that it will be hard to weather a gale of wind on the raft, they will assure him that a kind God will not allow a storm to arise and endanger the comfort of His helpless children, but will most certainly send them cloudless skies and favoring winds. In this way not a few of the simple and unwary are induced to embark on board the raft; and unless they happen to be picked up on the way by some of the regular packets, they must surely go to the bottom. Beware of the raft! "There are storms on life's dark waters."

We all have our preferences. I have mine. The ship I have embarked in I like exceedingly. I like the hull and the rigging, the passengers and the crew. But when I see another ship, with full sail and favoring breeze, careering over the same sea and bound to the same port, I, for one, feel like giving her three cheers and bidding her Godspeed. If a piratic craft looms in sight, I feel no disposition to stop and fight her, but to crowd on every stitch of canvas, and press on our way.

Theological education has not in the last half-century kept pace with education in our great universities or in our law or medical schools. The fierce ecclesiastical and theological battles have turned back from the ministry many a man who would otherwise have been drawn to it, and the spirit of traditionalism has forbidden others entering the pulpit who loved liberty of thought and utterance too much to surrender it, but not enough to volunteer in a battle to maintain it. These battles, we may reasonably hope, are drawing to their close. — Outlook.

**THE RISING SUN STOVE POLISH**

Does not stain or injure the hands. Does not burn red.

**SUN PASTE** STOVE POLISH

Best Quality—Largest Quantity

FOR A QUICK SHINE APPLIED AND POLISHED WITH A CLOTH

**DOUSTLESS LABOR SAVING**

Morse Bros. Prop. CANTON, MASS. U.S.A.



## The Conferences.

(Continued from Page 8.)

Tyrie has on the young people augurs well for the permanency and deepening of the work.

**Island Pond.**—Under the lead of Pastor Atwater a good work of grace is in progress, and several have been converted.

**Hardwick.**—The Gazette speaks as follows of a sermon preached by Rev. S. G. Lewis on exchange with Pastor Smithers: "A large congregation welcomed Rev. S. G. Lewis last Sunday at the Methodist church. Coming back to his old home, and to the church at whose altars he gave himself to Christ and His work, and of which his father twice had charge and from which he was buried, his many friends were glad of an opportunity to see and hear him. He preached a strong and interesting sermon."

**Barton.**—At the funeral of Mrs. William Colliston, held at the M. E. Church, the Ladies' Aid Society, of which she was president, attended in a body, Pastor Douglass preaching the sermon.

**Danville.**—Rev. F. E. Currier is unanimously desired back for another year.

**Groton.**—The official board are a unit in desiring the return for another year of Rev. W. I. Todd, whose efficient labors have done much to build up the charge. RETLAW.

## St. Albans District.

**Moretown.**—Extensive repairs have been completed on the church building. It was rededicated on Tuesday, Jan. 12.

**Westford.**—Rev. C. M. Stebbins, of Wolcott, was in town last week, and held meetings Friday and Saturday night and Sunday. Rev. C. Wedgeworth supplied Wolcott.

**Richford.**—Rev. P. A. Smith went to Enosburg Falls, and assisted the pastor, Rev. A. W. C. Anderson, in revival meetings. Presiding Elder Sherburne delivered an interesting lecture, Jan. 20. A young son of the pastor is thought to be fatally ill with catarrhal fever.

**Milton Boro.**—At the quarterly meeting, held Jan. 17, three persons were taken into full membership with the church.

**Donations.**—Old-fashioned donations have been in order on some charges. These have been helpful to the mortal part of the preachers' work, and have not hindered the spiritual.

**St. Albans.**—Rev. G. W. H. Clark sustained a shock on the afternoon of Jan. 26, which it was feared might prove fatal. His condition next day showed great improvement.

**Sheldon.**—The marriage of Rev. R. Chrystie to Miss Ethel Holmes is announced to take place Feb. 1. D.

## New England Conference.

## South District.

**Boston, Bromfield St.**—Twenty persons have professed conversion in this church during January. Last Sunday twelve Chinamen were forward for prayers. Rev. Dr. L. B. Bates, pastor.

**Dorchester, Parkman St.**—This faithful church is witnessing a gracious revival awakening. Every night, excepting Saturdays, since New Year's meeting have been held. There have been a number of conversions. One very marked case of a man enslaved by the drink appetite has shown the power of Christ to "set at liberty them that are bound." Some neighboring pastors have assisted the pastor, Rev. Samuel Jackson. Rev. Alfred Noon, who makes this his church home, preached one evening.

**Auburndale.**—On the Day of Prayer for Colleges at Lasell Seminary there were present in the morning Rev. Dr. Wm. B. Clark, of Cambridge, Rev. Dr. George M. Steele, of Auburn, and Rev. Frederick N. Upham, of Dorchester, and Rev. Luther Freeman, of Boston. Mr. Upham spoke on the subject of "Obedience to the Call of Conscience," and Mr. Freeman upon "God as a Father," while Dr. Clark's theme was the "Value of the Spiritual Impressions" received in early years. Youth, he said, was the time most favorable to the beginning of the Christian life, and most favorable, also, to persistence in that life, once begun; the critical time when character is in the mold and is often permanently shaped by what appear to be almost trivial things. In the afternoon Drs. Steele and Clark made addresses, the former speaking on the Holy Spirit as the Comforter, and the latter on the necessity of seeking first to make our lives right spiritually before we could expect to discern clearly things spiritual. The services of the day closed with the evening prayer-meeting conducted by Dr. Steele.

**Paxton.**—The Worcester Spy says: "Rev. Otis Cole preached here the last two Sabbaths, to the great satisfaction of his auditors. There has been some talk of engaging him as a supply for the next six months, but it is uncertain about his acceptance, as he would dislike to sever, even temporarily, his connection with the New Hampshire Conference."

**Holliston.**—Beginning with a watch-night service a powerful revival interest has grown steadily in this town till now it is pervasive, deep and genuine. The Congregational, Baptist and Methodist churches have worked together in the movement. Bishop Mallalieu and neighboring pastors have rendered efficient aid. In our church, Rev. C. W. Wilder, pastor, reports a large number of conversions, especially among the Sunday-school scholars, and the good work still goes grandly on.

## North District.

**Charlestown, Trinity.**—By invitation of the W. C. T. U., the pastor, Dr. Brodbeck, gave last Sunday evening the "History of the Woman's Anti-Saloon Crusade in Ohio from the Standpoint of an Eye Witness." A great audience listened with thrilling interest to the graphic description of those heroic scenes.

**Harvard St., Cambridge.**—Rev. Ralph Gilliam, one of the safest and most sensible evangelists in the country, with Mr. Charles L. Eatey, soloist, recently held a very successful series of meetings in the Harvard St. Church. The spiritual life of the church was greatly quickened and quite a large number professed conversion. About fifty will unite with the church on probation. Rev. George Skene, pastor, is unanimously invited to return for the fifth year.

**Park Ave., Somerville.**—Rev. W. R. Clark, D. D., preached at this church on Sunday evening a sermon that was very highly appreciated by a large audience from the words: "Behold now is the accepted time and now is the day of salvation."

## West District.

**Monson.**—After extensive repairs which have involved an outlay of over \$3,000, the church was re-opened on Sunday, Jan. 17, with exceed-



Rev. W. H. Marble.

ingly interesting services. The morning sermon was preached by Rev. Wm. R. Newhall, of Wesleyan Academy. In the afternoon addresses were made by other pastors of the town and



Methodist Church at Monson.

by Rev. W. H. L. Starks of the Troy Conference. Dr. Frederic Woods, of East Boston, preached the evening sermon. The church is in a most

prosperous condition under the care of Rev. W. H. Marble, pastor.

Great improvements have been made throughout the building. Electric lighting has been introduced. The vestry has been painted and the walls tinted. All the rooms except the large vestry and the kitchen have new art steel ceilings, and electricity lights the whole. In the audience room there is a new pulpit set and communion table and carpet, also new pews. Cathedral windows replace those of plain glass. There are two memorial windows, one of which was presented by Rev. W. H. L. Starks, of Orono, N. J.; it bears his name, also that of his late wife and of his daughter, Clarissa Starks Thompson. One section of the other memorial window is given by Mrs. Clarissa Starks Thompson in memory of the King's Daughters, and the other section is the gift of Rev. and Mrs. W. H. Marble in memory of his father, Horace Marble, and her father, Homer Earle. The entire cost of the repairs was \$3,200. Three hundred dollars of the amount was generously contributed by attendants upon the other churches; the remainder was raised in the church. During Mr. Marble's five years' pastorate \$6,000 has been expended on church property and improvements. In the same time the gain in membership has been 65. It is an interesting

fact that Monson church has sent out ten ministers and three missionaries.

**North Dana.**—The fourth quarterly conference unanimously requested the return of the pastor, Rev. F. H. Wheeler. The church building has recently been fitted with electric lights. An Epworth League of thirty members has been organized, and starts out well. Beginning Jan. 24, special revival services have been held, the pastor being assisted a portion of the time by Evangelist W. H. Williams of Boston. An entire family, who during the previous ten years have not been to the church a half-dozen times, have recently been converted, and have joined the church on probation. The conditions are favorable for good work during the coming weeks.

**Orange.**—On Jan. 3, 3 persons were baptized, 4 were received on probation, and 2 into full connection. A revival spirit still prevails in the church. Rev. H. G. Buckingham is pastor.

**Shelburne Falls.**—The Week of Prayer was observed, Rev. E. R. Thorndike preaching the first night. A good spiritual interest pervades the services, from which a revival is expected. At the fourth quarterly conference the pastor, Rev. H. G. Alley, was invited to return for the fourth year. R.

THE WORKS OF  
**REV. F. B. MEYER**

THE BELLS OF IS.  
Echoes from my Early Pastorates. With Portrait. 12mo, cloth, 75c.  
"A record of practical Christianity, instructive and valuable."  
Observer.

OLD TESTAMENT HEROES.  
12mo, cloth, each \$1.00.  
David Jeremiah Joshua Abraham Elijah Isaac Joseph Moses  
"Mr. Meyer is unsurpassed in recent times in his faculty of helpful and interestingly advising studies of Old Testament characters to modern needs."—United Presbyterian.

THE EXPOSITORY SERIES. 12mo, cloth, each \$1.00.  
Christ in Isaiah. Expositions of Isaiah XL-LV. Expositions in The Way into the Holiest. Expositions of Hebrews.  
"As is well known, Mr. Meyer's style is vivid in description and most deeply spiritual in insight and application."—Christian Advocate, N. Y.

THE CHRISTIAN LIFE SERIES.  
"Mr. Meyer writes fluently and forcibly of the deep things of God, and fosters spiritual hunger while he feeds it."—N. Y. Observer.  
Through Fire and Flood. The Glorious Lord. The Life and Light of Men. John's Gospel. Tried by Fire. Expositions of First Peter.  
Key Words to the Inner Life. The Future Tenses of the Blessed Life.  
12mo, vellum cloth, each 50c.; white vellum cloth, silver top, each 60c.

PRAYERS FOR HEART AND HOME.  
Morning and Evening Devotions for a month. 8vo, flexible cloth, round corners, 75c.  
"Mr. Meyer has a gift of utterance in things spiritual such as few men of the pre-sent day possess, and a Christian writer of the day is better fitted by character, training and experience to prepare a manual of worship than he."—Christian Work.

THE SECRET OF GUIDANCE.  
LIGHT ON LIFE'S DUTIES.  
12mo, cloth, each 50c.  
For sale by all bookellers, or sent postpaid on receipt of price by the publishers,  
Fleming H. Revell Company,  
NEW YORK: 112 Fifth Avenue. CHICAGO: 43 Washington Street.  
TORONTO: 140 & 142 Yonge Street.

## AN EDUCATION FOR \$1.00.

YOU HAVE A WHOLE YEAR TO PAY THE BALANCE IN MONTHLY AMOUNTS, SO SMALL YOU WILL NOT FEEL THE OUTLAY.

The learning, the wisdom, the knowledge of centuries, of hundreds of volumes by the brightest minds, is condensed in the

## STANDARD AMERICAN ENCYCLOPEDIA.

for your convenience, ready at a moment's notice to tell you anything you want to know. The results of our special offer have been so satisfactory in selling many additional sets by our agents at regular prices that we have decided to continue it A LITTLE WHILE LONGER.

We deliver the complete set on the first payment of \$1. Further: you have the right to examine the work for ten days; if not entirely satisfactory in every respect you may return it, and your money will be promptly refunded.

Regular Price,  
**\$48.00**  
to  
**\$72.00**

A set according to style of binding.

The latest and best of all reference works.

.....  
Treats over 60,000 topics, including the Arts, Sciences, Philosophy, History, Biography, Geography, Astronomy, Geology, Meteorology, Navigation, Exploration, Discovery, Agriculture, Horticulture, Commerce, Finance, Ethnology, Zoology, Botany, Chemistry, Physiology, Mineralogy, Electricity, Theology, Law, Medicine, Political Economy, Statistics, etc., etc.

MAGNIFICENTLY ILLUSTRATED THROUGHOUT with over 3,500 engravings, of superb quality and wonderful variety, including numerous engraved portraits of distinguished Poets, Authors, Physicists, Chemists, Philosophers, and Scientists, and with over 300 new maps and charts from the VERY LATEST EXPLORATIONS and SURVEYS.

## An Inexhaustible Treasury of Information for any Household.

THREE GREAT AUTHORITIES SAY: "There is no work in the world that can compare with it."—New York Herald.  
"It stands ready to answer any question."—Bishop JOHN H. VINCENT, D. D., LL. D.  
"The Standard American Encyclopedia is especially suited to private families. Its tables, maps of countries and cities, summaries of Useful Knowledge, etc., make it a most valuable book of reference. I cordially commend it to the public."—BENJAMIN B. BAKER, Superintendent of Schools.  
SEND \$1 TO THE ENCYCLOPEDIA PUBLISHING CO., 156 FIFTH AVENUE, NEW YORK CITY, and a full set of eight volumes of THE NEW STANDARD AMERICAN ENCYCLOPEDIA, in cloth binding, will be forwarded to you. The balance is payable at the rate of \$1.50 monthly for one year, or about 5 cents a day. If you prefer the half-Morocco binding, which is particularly elegant and serviceable, and will last a lifetime, it is not entirely satisfactory any set may be returned within ten days and money will be promptly refunded. Owing to the nominal price at which these introductory sets are supplied, the cost of sending must be paid by the purchaser; but our entire confidence that the volumes will be gladly received and cheerfully paid for is shown by sending a \$4.00 set of books on an advance payment of only \$1. We also feel that you will thoroughly appreciate this great work and speak favorably of it to others. We refer you to the publishers of this paper, which please mention. As the books weigh 50 lbs., we always ship by freight unless instructed otherwise.  
Send two-cent stamp for postage on 25-page illustrated pamphlet with sample pages, colored map, and portraits of famous inventors.

THE ENCYCLOPEDIA PUBLISHING CO., 156 FIFTH AVE., NEW YORK.



Our price for a little while longer,  
**\$1.00**

SECURES IMMEDIATE POSSESSION

of one of these superb sets.

Balance payable \$1.50 monthly for one year.

## SIX GREAT REFERENCE WORKS IN ONE.

1. It is the latest and best encyclopedia.
2. It is the best selected and most complete biographical dictionary.
3. It is the best mapped atlas of the world.
4. It is the latest and most reliable gazetteer of the United States.
5. It has the largest dictionary of technical terms.
6. It is the most popular library of household information.

OUR GREAT SPECIAL OFFER



## The Dyspeptic and

convalescent find in **SOMATOSE** a tasty, easily digested and nourishing food. It never palls on the appetite, and rapidly increases weight.

# Somatose

A Perfect Food, Tonic and Restorative.

It is a powder made from the most nourishing elements of meat, prepared for the nutrition and stimulation of weak systems. May be taken dry, or in milk, water, etc.

At druggists, in 2-oz., 1/2, 1/4 and 1 lb. tins.

Also the following cure: **Somatose**—Saratoga Springs, N. Y. Contains 18 per cent. Somatose. Very easy to use. In 1/2 lb. tin. Prepared by **Dr. J. C. Wright**, at Saratoga Springs, N. Y.

## Church Register.

### HERALD CALENDAR.

CONFERENCE.	PLACE.	TIME.	BISHOP.
New York.	Sing Sing, N. Y.	April 7	Merrill
New York West.	Brooklyn, N. Y.	" 7	Walden
New England.	Lowell, Mass.	" 7	Fowler
New Hampshire.	Manchester, N. H.	" 8	Ninde
Troy.	Schenectady, N. Y.	" 14	Ninde
Maine.	Portland, Me.	" 14	Mallalieu
N. E. Southern.	St. Manchester, Conn.	" 14	Newman
East Maine.	Caldwell, Me.	" 21	Mallalieu
Vermont.	Barre, Vt.	" 21	Walden
St. Albans Dis. Min. Assn., at Stowe.		Feb. 2, 3	
Central Circuit Pr. Mtg. at Saxtonville.		Feb. 2	
Concord Dis. Pr. Mtg. at Laconia.		Feb. 8-10	
Rucksport Dis. Western Min. Assn., at Brewer.		Feb. 8-10	
Rockland Dis. Min. Assn. and Ep. League Convention, at Thomaston.		Feb. 8-10	
Norwich Dis. Min. Assn., at Monop.		Feb. 16, 18	
Providence Dis. Pr. Mtg. at Hebronville, Mass.		Feb. 16, 18	
Maine Min. Assn. at High St. Cong. Church, Auburn.		Feb. 17	

W. F. M. S.—The Executive Board will meet in the Committee Room, 30 Broad St., on Wednesday, Feb. 16, at 10 a. m. Miss C. BUTLER, Rec. Sec.

## Business Notices.

READ the last column on the 16th page for announcement of the latest publications of the Methodist Book Concern.

### For Over Fifty Years

Mrs. WINDLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

## Dr. Strong's Sanitarium.

Saratoga Springs, N. Y.

For health or pleasure. The appointments of a first-class hotel. Elevator, electric bells, sun-parlor, and promenade on the roof. Suites of rooms with baths. Massage, electricity, all baths and health appliances. New Turkish, Russian, and Natural Sulphur Water Baths. Dry tonic air, SARATOGA waters, croquet, lawn tennis, splendid wheeling. Open all the year. Send for illustrated circular.

**HELP FOR REVIVAL SERVICES.**—Any of the pastors desiring assistance in revival services may address George S. Painter, Ph. D., 71 Mt. Vernon St., Boston, who will be glad to confer with them. Deans Bull may be consulted as to references.

**NEW HAMPSHIRE CONFERENCE.**—Those in this Conference who are pursuing the Conference course of study and have not yet forwarded their papers, will greatly oblige if they will send as early as possible papers on Greek exegesis to Rev. S. E. Quimby, Panacean, N. H., and on Hebrew exegesis to Rev. G. W. Buzzell, Hudson, N. H. L. D. BRAGO, Registrar.

**WANTED, HOUSEWORK.**—A respectable and intelligent woman, who has had no experience in domestic service, desires to find a place in a small family, not more than fifteen miles from Boston, where she may do housework. Apply to Committee on Domestic Reform, Woman's Educational and Industrial Union, Boylston St., Boston.

**NEW BEDFORD DISTRICT MINISTERIAL ASSOCIATION** at Fairhaven, Feb. 22 and 23.

### PROGRAM.

Monday, p. m., Review of Dr. John Watson's "The Mind of the Master." E. W. Eldridge; The Holy Spirit, G. A. Grant. In the evening the New Bedford Methodist Social Union invites all the preachers to a lecture, "Washington and Lincoln Compared," by Rev. J. M. Buckley, D. D. Tuesday, a. m., The Influence of the Greek Philosophy on the Early Formation of Christian Doctrine, L. M. Ficken; Care of Probationers, S. O. Benton. Afternoon, Origin of the Gospel, A. J. Coultas. Evening, sermon by Jay Kirkendall; alt., J. E. Duxbury. G. A. GRANT, Sec.

# Blood Humors

Whether itching, burning, bleeding, scaly, crusted, pimply, or blotchy, whether simple, scrofulous, or hereditary, from infancy to age, speedily cured by warm baths with CUTICURA SOAP, gentle anointings with CUTICURA OINTMENT, the great skin cure, and mild doses of CUTICURA RESOLVENT, the greatest of blood purifiers and humor cures.

# Cuticura

Is sold throughout the world. POTTER, D. AND C. CO., Sole Agents, Boston. 42-44 Newbury Street. How to Cure Every Blood Humors. Face Humors. Falling Hair and Baby Skin Diseases cured by CUTICURA SOAP.

## Marriages.

**RICHARDSON—MARGRAVE.**—In Castine, Me., Jan. 8, by Rev. U. G. Lyons, Lester B. Richardson, of Brewer, and Lucy L. Margrave, of Castine.

**FARNHAM—GRAY.**—Jan. 24, by the same, William G. Farnham and Lettie L. Gray, both of Penobscot, Me.

**HOISINGTON—STONE.**—In Milford, Mass., Jan. 27, by Rev. Geo. M. Smiley, Nelson S. Hoisington and Martha G. Stone, both of Charlestown.

**FRANK—TRASK.**—At the M. E. parsonage, Windsor, Maine, Jan. 28, by Rev. M. S. Frobie, Miles Franks, of Belmont, Maine, and Laura J. Trask, of Windsor.

### Money Letters from Jan. 25 to Feb. 1.

J. W. Adams, J. H. Allen, W. H. Adams, Mrs. G. W. Angell, J. P. Almy, Mrs. G. W. Ballou, Lena S. Barney, Mrs. U. C. Bailey, Miss C. M. Ball, A. W. Baird, O. F. Bryant, J. E. Blake, B. B. Cantine, F. W. Chase, O. H. Chace, J. A. Chapin, Mrs. J. Chase, J. M. Darrell, Thos. Dixon, W. R. Davenport, Mrs. H. E. Emerson, F. A. Everett, O. B. Frost, J. P. Frye, Mrs. L. B. Frye, I. O. Greene, W. H. Guild, B. H. Hadlock, W. P. Hyde, T. W. Howe, J. H. Hawkins, A. W. Kellogg, M. H. Kinsman, Wm. R. Lowell, John Leper, A. S. Ladd, Mrs. L. E. Moore, O. C. Maine, D. H. Miller, P. S. Mather, P. Z. Musgrove, W. C. McKinley, J. J. Munro, J. K. Pizley, G. B. Pierce, J. W. Penney, Mrs. M. A. Prouty, W. A. Prouty, J. A. Black, J. L. Spaulding, Mrs. H. A. Scott, Mrs. H. J. Stackpole, Mrs. M. E. Simpson, D. H. Tribon, Sam'l Voss, N. T. Whitaker, W. Wiggins, George Whitaker, G. O. Winslow, N. M. Withersell, F. Webber, S. O. Young.

**REOPENING OF TRINITY CHURCH, SPRINGFIELD, MASS.**—After very extensive improvements, lasting four months and embracing every part of the church edifice, the beautified audience-room of this church will be reopened for divine worship with the following order of services: Sunday, Feb. 7, morning, Bishop Charles H. Fowler; evening, Prof. Wm. North Rice. Monday evening, Bishop Fowler's lecture on "Abraham Lincoln." Sunday, Feb. 14, morning, Rev. Dr. W. M. Brodbeck; evening, Rev. Dr. E. R. Thorndike.

HENRY TUCKLEY.

**DEDICATION.**—The new M. E. Church at Sangerville will be dedicated Feb. 14. The services will begin Thursday evening and will be held each evening of the remainder of the week and all Sunday. All former pastors and all neighboring pastors and friends are cordially invited to be present. Full program next week.

J. D. PATSON.

W. F. M. S.—There will be a union convention of the W. F. M. S. auxiliaries of Lynn and Malden Districts, Thursday, Feb. 11, at Trinity Church, Lynn. Sessions at 10 and 12. At 10, reports, election of officers for Lynn District, and address by Miss Clementina Butler. At 12, Dr. Emma Cunningham Parks, of India, will speak. Basket lunch. Take green cars going west.

BERNICE W. KNOWLES, Dis. Sec.  
CORA P. L. WALKER, Dis. Sec.

**PROVIDENCE DISTRICT PREACHERS' MEETING** at Hebronville, Feb. 15 and 16.

### PROGRAM.

Monday, 9 p. m., devotionals: "The Servant of the Lord," John E. Johnson; Leo XIII., Charles W. Holden; business, 7.30, preaching, H. B. Cady; alt., John Oldham. Tuesday, 9 a. m., devotionals: "Helpful Books," J. A. L. Rich; The Church and the Community, C. H. Smith; Concerning the Collections, E. O. Bass. 3 p. m., business: The Grounds of the Necessity for Regeneration, W. H. Allen; The Kingdom of God, J. H. Buckey; Quiet Hour, Florus L. Streeter. 7.30, preaching, Lyman O. Horton; alt., Geo. W. Hunt.

M. S. KAUFMAN, Com.  
JOHN E. ALLEN, Dis. Sec.  
C. W. HOLDEN, Dis. Sec.

**DOVER DISTRICT MINISTERIAL ASSOCIATION** at Rochester, Feb. 15 and 16.

### PROGRAM.

Monday, 7.30 p. m., preaching by C. D. Hills. Tuesday, 9 a. m., devotional service led by E. S. Collier. The True Function of the Church in the Life of the Community, J. H. Emerson, J. T. Hooper. The Fall of Man, I. Taggart. The Sunday Morning Service—Value of Doctrinal Preaching, C. W. Dockrill, C. Byrne; Value of Expository Preaching, C. H. Farnsworth, Wm. Thompson; The Written or Extempore Sermon, C. N. Tilton, W. M. Cleveland. John Bunyan and his Times, Wm. E. Webster.

1.30 p. m., devotionals led by F. Hooper. Review of Stackpole's "Prophecy, or Speaking for God," J. Collins. The Sunday School—As Primarily for Bible Study, L. D. Bragg, F. A. Tyler; As Primarily for Spiritual Quickening, D. W. Downs, A. B. Markey. How Ministers are Made, J. Thurston. How may the Pastor Most Effectively Use the Epworth League for Spiritual Work? Wm. Warren, W. B. Locke. How can we Make the Most of the Evening Service? E. E. Wilkins, E. E. Reynolds. 7.30, preaching by W. H. Hutchins.

### For Weak Men With Nervous Debility.

Weak men suffering from nervous debility, weakened powers and exhausted vigor can now take new hope. Dr. Greene, 34 Temple Place, Boston, Mass., the most successful specialist in curing this class of diseases, offers to give free consultation by letter to all weakened, vigorous and nerve-exhausted men. Write him immediately. He will explain your case so you can perfectly understand your condition. He will cure you with his wonderful strengthening and invigorating medicines.

**METHODIST SOCIAL UNION.**—The next meeting will occur at the American House on Monday, Feb. 15. Ladies are invited. Addresses will be delivered by Rev. J. W. E. Bowen, D. D., of Gammon Theological Seminary, Atlanta, Ga., Rev. A. B. Leonard, D. D., corresponding secretary of the Missionary Society, and Rev. W. A. Spencer, D. D., corresponding secretary of the Board of Church Extension. Music will be rendered by Miss M. Nabel Vella, soprano, Miss Lillian B. Cooke, contralto, Mrs. W. H. Wright, accompanist.

Reception at 4.30. Dinner at 4.30. Tickets at 50 cents each for members, \$1.00 each for all others, can be obtained of C. R. Magee, 25 Bromfield St., Boston, after 9 a. m., Feb. 8. All seats at the tables are reserved.

**EPWORTH LEAGUE EVENING TRAINING SCHOOL.**—The second session of the Epworth League Evening Training School opened Monday, Feb. 1, at Morgan Chapel, corner Shawmut Ave. and Oreming St. The Mercy and Help department will be held on Monday evenings, and will be devoted to various departments of reform and philanthropic work. The speakers will be announced from night to night, and will include the ablest representative workers in Boston. The spiritual department will continue on Thursday evenings. The subject is Bible Study. Rev. Daniel Steele, D. D., will open the session by four nights devoted to four fundamental doctrines. The social department will continue the successful Saturday night concert. Meetings begin promptly at 8 o'clock and continue one hour. All Epworth Leaguers and friends are invited to attend.

J. J. WELLS, Sec.

# So delightful to inhale. So simple to use.

These are important points in the Australian "Dry-Air" treatment. No burning of vile-smelling powders; no smudges through the house; no complicated apparatus.



## Booth's "Hyomei"

cures Asthma, Catarrh, Bronchitis and Colds by inhalation (nature's way), with air charged with the pleasant balsamic properties of the inhalant from a POCKET INHALER. It can be used in public.

PENNSYLVANIA COMPANY—WESTERN DIVISION,  
Office of the Superintendent,  
C. D. LAW, Supt.

DEAR SIR:—In March last I was suffering from a severe catarrhal cold. My right ear was almost totally deaf, and the ringing in it was exceedingly annoying. I purchased an outfit and commenced its use, continuing through the day as I would have opportunity. About 5 p. m., the congestion in the eustachian tube disappeared, my hearing was fully restored, and I have since had no recurrence. Since then I have, on several occasions, checked and cured the catarrhal cold, and I have no hesitancy in recommending it.

Very truly yours,  
C. D. LAW.

**Guarantee.** I will refund the money to all persons purchasing Booth's Pocket Inhaler Outfit anywhere in the United States, during 1897, who will say that HYOMEI has done them no good, on condition that they apply direct to the head office, 23 East 20th Street, New York City. (Signed) R. J. Booth

Hyomei is a purely vegetable antiseptic, and destroys the germs which cause disease in the respiratory organs. The air, charged with Hyomei, is inhaled at the mouth, and, after permeating the minutest air-cells, is exhaled slowly through the nose. It is aromatic, delightful to inhale, and gives immediate relief. It is highly recommended by physicians, clergymen, and thousands who have been helped and cured.

**Pocket Inhaler Outfit Complete, by Mail, \$1.** (For foreign countries add \$1 on postage.) Outfit consists of pocket inhaler, a bottle of Hyomei, a dropper and directions for using. If you are still skeptical, send your address; my pamphlet will prove that Hyomei cures. Are you open to conviction? Extra bottles of Hyomei Inhalant by mail, or at drug stores, 50 cents. Hyomei Balm for all skin diseases, by mail, 25 cents. Your druggist has Hyomei or can get it for you if you insist. Don't accept a substitute. In stock at the leading wholesale drug houses of Boston, Philadelphia, Chicago, and all leading business centers.

LONDON OFFICE: 11 PATERNOSTER AVE. E. C.  
**R. T. BOOTH CO., 23 East 20th St., New York.**  
Or E. E. B. GIBSON, General Agent, Room 32, 131 Tremont St., Boston.

## 8% Municipal Warrants

Safest short time paper earning 6 to 7%. Robt. E. Stratham & Co., Real Estate Building, Boston.

## SEEDS

New Complete Catalogue of BEST SEEDS that Grow mailed FREE to any address. W. ATLEE BURPEE & CO., Philadelphia.

Leading dealers everywhere sell  
**FERRY'S SEEDS**  
Don't risk the loss of time, labor and ground by planting seeds of unknown quality. The market is full of cheap, worthless seed. FERRY'S SEEDS are always the best; do not accept any substitute. Seed Annual Free. D. M. FERRY & CO., Detroit, Mich.

**HARTSHORN'S SELF-ACTING SHADE-ROLLERS**  
NOTICE  
NAME THIS LABEL AND GET THE GENUINE  
**HARTSHORN**

## CHURCH ORGANS

Hook & Hastings Co., Boston, Mass.

**EPWORTH ORGANS & PIANOS**  
For Homes and Churches. No Agents. Shipped direct at factory prices. SENT ON TRIAL—no money wanted until instrument arrives in good order and is found as represented. Catalogue Free if you mention name and address of your Epworth League. Epworth Organs & Piano Co., Methodist Book Concern Bldg., 31 Washington St., Chicago.

## THE BOSTON REGISTER AND BUSINESS DIRECTORY 1897

The Boston Almanac Enlarged and Improved CONTAINING ROUTE AN ALPHABETICAL AND CLASSIFIED LIST OF ALL

Business Houses and the Professions City, State and U. S. Officials, Societies, Institutions, Etc.

WITH Street Directory and Large Map.  
**SAMPSON, MURDOCK & CO.**  
135 Franklin St., Boston.

714 Pages, Price, \$2.  
Mailed promptly on receipt of price.

**PISO'S CURE FOR CONSUMPTION**  
CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

## WE BUY

All kinds of news, newspapers, magazines, etc. at 50% of market value. Send us your list. WE BUY.

## Sacred Songs No. 1.

By Sankey, McGrawman and Stebbins.

**IS THE BEST ONE YET!**  
Messrs. MOODY, SANKEY, CHAPMAN, MUMFORD, HALL, DIXON, and others use it.

\$25 per 100; add 5c. a copy if ordered by mail.

THE BIGLOW & PLAIN CO., 315 Wabash Ave., Chicago. 76 E. 9th St., New York.

## "Multum in Parvo."

## THE PASTOR'S IDEAL

VEST-POCKET

## Record Ritual.

It's a marvel of condensation and completeness. Small enough to be carried in the vest-pocket, and yet contains everything essential to a complete record of pastoral work for a year. Also, selections from Ritual, and Scripture selections for various occasions.

A PROMINENT INDIANA PASTOR WRITES:

"I like it very much. It is the right size; it is on good paper; it is nicely arranged."

Size, 2 1/2 x 3 1/4 inches. Morocco. Round corners. Gilt side-stamp. Gilt edges.

POST-PAID, 50 CENTS.

Order from any Methodist Depository.

CURTIS & JENNINGS, Cincinnati, Ohio.

## WHERE HISTORY IS BEING MADE.

The attention of the whole country at the present time is turned toward the National Capital where so many questions of great public interest are being debated by both houses of Congress. The personally conducted tours operated under the management of the Royal Blue Line afford an opportunity for every one to visit Washington under the most favorable conditions and at a minimum of expense. The parties start Tuesday, Feb. 16th, Thursday, March 18th, Friday, April 24 and Tuesday, May 4th. The rate of \$27.00 from Boston pays for transportation to Washington and return, steerage, meals en route, transfers, FIVE DAYS at the Riggs House, Ebbitt House or Willard's, side trip to Alexandria and Mount Vernon, a stop at Philadelphia and privilege of stop-over in New York as long as desired. Rates in proportion are made from other points in New England. Although the rate is low, the accommodations are absolutely first class and the managers cater to the best people.

A special "Inauguration Tour" has been arranged for March 26, and two tours to Old Point Comfort and Washington will leave March 26th and April 30th. Illustrated Itinerary and further information can be obtained from A. J. Simmons, N. E. A., 211 Washington St., Boston.



## Our Book Table.

The Age of the Great Western Schism. By Clinton Locks, D. D. New York: Christian Literature Company.

"The Great Schism," covering the fourteenth century, makes one in the series of "Ten Epochs of Church History," in course of publication by the Christian Literature Company. The Western schism was the revolt of France from the papacy and the setting up of an anti-pope at Avignon. It was the Babylonish captivity of the papacy, which lasted through seventy years. It is really the point of cleavage between the medieval and modern worlds. The papacy began to yield; the gray dawn of the Reformation appeared in the opening of the fourteenth century. In the dim light of that great morning two stalwart figures are visible upon the European stage—Boniface VIII., the resolute Pope of Rome, and Philip IV., king of France. They are the champions of ecclesiastical sovereignty and national independence, prepared for single combat. The fight lasted the greater part of a century. Rome won at last; but the power, the prestige, the thunder of the papacy as a sort of supernatural institution was gone. In this popular monograph, the author has given us a bird's-eye view of the papal church in that period. He details the causes which led to the schism, the struggles between the papacy and the kings of France, and the eventual re-adjustment of Christendom. He has a great story to tell, and has told it in a clear and forcible style and with fullness of knowledge.

Messages of Today for the Men of Tomorrow. By George L. Lorimer, D. D. Philadelphia: American Baptist Publication Society. Price, \$1.50.

An admirable book for young people, conveying the lessons of experience to those who are inexperienced, giving what the elders know about the way, often by some bitter experience, for the advantage of the younger. There have been many such books of counsel and warning, but this one must be classed with the best, whether we consider its subject-matter or its mode of presentation. The volume contains a series of lectures, several of which have been often delivered on both sides of the Atlantic to appreciative audiences. Many of the titles are striking—"Migrating to Cities," "Overcoming," "Timidity in Battle," "Seeking Something for Nothing," "Living Beyond their Means," "Love of Books," and "The Religion of Revelation." The treatment is always fresh, animated and vigorous. The author knows the needs of young people and how to set forth the lessons in an impressive and profitable way.

The Relation of Literature to Life. By Charles Dudley Warner. New York: Harper & Brothers. Price, \$1.50.

This volume contains a group of ten essays, mostly republications from magazine issues. The leading paper which gives title to the volume is first issued here, and contains a discussion of Taine's theory that literature is simply the mental history of the people. In the other essays the author contends that enduring literature must be simple; that "equality" is not uniformity; that many of our fiction books are poor; that England and America have exerted a healthful influence on each other; and that the novel should be made a means of education in literature in the public schools. The chapters are all fresh and suggestive. Whatever Mr. Warner takes in hand he serves up in an attractive way, and the present volume forms no exception to the general rule.

The Square of Seven: An Authoritative System of Cartomancy. With a Prefatory Notice by E. Irvenna Stevenson. New York: Harper & Brothers. Price, \$1.50.

The Romany, or gipsies, are devoted to fortune-telling by the use of cards, called hence cartomancy. With them the superstition is esoteric. The secret has been religiously guarded for centuries; no outside person has been able by love or money to unlock the treasure. Cartomancy is a heathen accomplishment; but in the age of George II. various shreds and scraps of this sort of knowledge floated into England. This book by Robert Autrobus professes to give the authoritative principles of the system. By gaining the confidence of the gipsies, he gathered in scraps the information in this curious volume.

George Washington. By Woodrow Wilson. Copiously illustrated by Howard Fyle, Harry Penn, and Others. New York: Harper & Brothers. Price, \$1.

In this simple volume Prof. Wilson furnishes a masterly view of Washington in his Virginia and colonial settings. He brings into view the Old Dominion, with its manorial seats like Mount Vernon and the high breeding of its people; the vanishing of French power from the continent; and the advance of the English from the Atlantic to the Mississippi. Against this background he draws the gigantic figure of Washington. We see him first as a colonel, then as the leader in the Revolution, and finally as President of the Republic his arms had won. The painting is simple and vivid; the real Washington is given with artistic skill.

How to Listen to Music. By Henry E. Krehbiel. New York: Charles Scribner's Sons. Price, \$1.35.

This volume contains "hints and suggestions to untaught lovers of the art." To know how to listen the author regards as an acquirement as valuable as to know how to sing or play. The book contains nine chapters, in which Mr. Krehbiel deals with the recognition of musical elements, such as melody, harmony, and rhythm, the content and kinds of music, the orchestra, pianoforte, the opera, and the choir

and choral music. The author's view-point is altogether fresh; he addresses a new class of readers and for a new purpose.

Beyond the Horizon; or, Bright Side Chapters on the Future Life. By Henry D. Kimball, D. D. New York: Eaton & Malin. Price, \$1.50.

Much wild speculation has often been indulged about the future state. Preachers have made guesses and asserted things of which they really knew nothing. Dr. Kimball takes another course. He confines himself to the suggestions of natural reason and Holy Scripture. In the eleven chapters of this book he makes a clear and forcible statement of the whole case. He gives reasons for his belief in a future existence. He considers the character of the intermediate state. The resurrection, the body with which we come, the judgment, and heaven as to its location and character, are duly considered. He is wise in holding the reins of his imagination, and not trying to prove too much, while at the same time bringing to our view whatever may be known of the future life and may serve for the edification of the saints. For good sense, intelligence, clear unfolding of Bible truth, and setting forth in attractive form the ultimate attainments of the Christian life, this book is unsurpassed by recent issues from the press.

A Chat About Celebrities. By Curtis Guild. Boston: Lee & Shepard. Price, \$1.50.

This is a unique volume, containing eighteen articles descriptive of a variety of celebrities, their deeds and books. The salient points of each subject are touched lightly and gracefully. The public men, authors and actors of twenty years ago are in the lead. The author starts out with such names as those of Washington Irving and George P. Morris, and follows with Lowell, Holmes, Longfellow, Emerson, and so on down to the end of the list. The book is eminently readable.

Cynthia's Sons. A Commonplace Story. By Julia MacNair Wright. New York: The National Temperance Society. Price, \$1.35.

"Cynthia's Sons" is one of Mrs. Wright's best books. It tells of the curse of rum that sent a father to State Prison and left a wife dependent on the efforts of her twin sons for support. The farm ruined by the shiftless habits of the father was recovered by the boys under the direction of "Aunt Ann." The tale is very readable and has its lesson on the drink habit.

Souvenir History of the East District of the New England Conference. By Rev. William A. Thurston. Printed in Boston by Lonsberry, Nichols & Worth.

The author has given, in a tastefully bound and elegant volume, profusely illustrated, a full and vivid presentation of the personnel and facts of the old Lynn District as it now exists under its new name. He begins with a history of the district as a whole, and follows it with sketches, historic and descriptive, of the various institutions contained in it—the churches, Sunday-schools, Epworth Leagues, Essex Social Union, Asbury Grove Camp-meeting, and Woman's Foreign Missionary Society. Most of the churches and some of the parsonages are given in pictures, with the preachers and their wives and some of the officials. The sketches of churches and organizations furnish valuable historical data. The author has done a good work which cannot fail to be prized by the preachers and people of the district. The North, South and West Districts are in preparation.

## Magazines.

The Contemporary Review opens the first number of the year with a review of the nations, entitled "The Political New Year," by E. J. Dillon. G. W. E. Russell gives some account of "Armenia and the Forward Movement" among the Liberals. Sidney F. Smith, S. J., renders his version of "The Papal Bull" against English ordinations. Holman Hunt's address on "Religion and Art" deals with the question of church architecture. Julia Wedgwood has an article on "Ethics and Literature." H. Tennant finds that commerce in Japan has of late expanded fourfold and the expansion contin-

ues. Prof. A. H. Sayce has an able article on "Recent Discoveries in Babylonia." Dr. Wm. Wright compares "The Syrian Massacres" of Mt. Lebanon with those of Armenia. H. and B. Bosanquet furnish a reply to their critics on "Charity Organizations." The articles are all strong and most of them of interest to American as well as to British readers. (Leonard Scott Publication Company: 112 Wall St., New York.)

The Quarterly Journal of Economics has for a leader in its January number Alfred Marshall's address on "The Old Generation of Economists and the New." Mr. Andrew McFarland Davis has a second paper on "Currency Discussion in Massachusetts in the Eighteenth Century." C. W. Mixter, in an article entitled "A Forerunner of Böhm-Bawerk," gives the substance of John Rae's book in opposition to free trade. William B. Shaw recalls the "Social and Economic Legislation of the United States in 1896." Several States in the North, such as New York and Ohio, have been busy in dealing with economic matters. In the South, South Carolina leads the way. (George H. Ellis: Boston.)

The Christian Publishing Association of Dayton, Ohio, has issued an attractive year-book in the "Christian's Annual for 1897," containing valuable statistical and reading matter. The book is brightened by many portraits of leading men and women in that church.

The Biblical World for the opening month of the year presents a good table of contents. It begins with editorial notes and contains a valuable article on "The Ideal Childhood in Non-Christian Religions." The author follows a fresh line and treats the subject ably. Geo. B. Foster touches upon "The Theological Training for the Times." John Macpherson furnishes a study on "Zacharias." Clyde W. Votaw makes a study of Acts. J. H. Breasted contributes an article on "Exploration and Discovery." The book reviews and literary notes are rich and suggestive. (University of Chicago Press.)

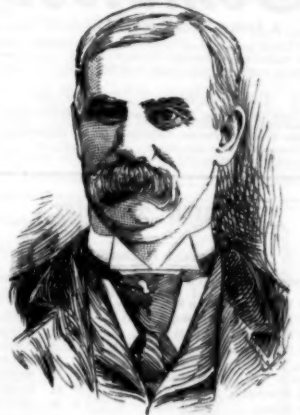
Music makes a fine appearance in its New Year's dress. Its articles are unusually instructive and entertaining. The person of musical taste will read for the love of it such articles as the leader on Charles R. Adams, "A great American Tenor," by Joseph Clifford, and "Christmas of Olden Times," by H. S. Saroni. In the frontispiece we have a portrait of Mr. Adams as Tannhauser. Willis J. Baltzell tells of "The Making of a Song." Leopold Godowsky shows "How to Develop an Octave Technique." George Willis Cook has an illustrated article on "Ole Bull's First Appearance in America." The editorial bric-a-brac is full of suggestion. Egbert Swayne tells of "Some Popular Singers of Olden Times." "The Steinway Family" is illustrated by several portraits. J. J. Kral has an article entitled "Music in Racine." (Music Magazine: 1402 Auditorium Tower, Chicago.)

The Methodist Review (Church South) for January-February contains ten contributed articles, of which the first is a delightful sketch of that saintly man, Dr. Lovick Pierce. Dr. Du Bose follows on "Value of Scientific Knowledge in Religious Teaching." Dr. Muckenfuss writes upon "The Scientific Spirit." Dr. E. E. Hose furnishes an appreciative and apologetic sketch of "William Elbert Munsey, D. D.," one of the late notables of East Tennessee. Prof. Alexander contributes an interesting and instructive article on the "Earliest Western Schools of Methodism." Dr. W. P. Lovejoy, of the North Georgia Conference, describes "William McKendree, the Ecclesiastical Statesman." Edwin Mims has a bright article on "Poetry and the Spiritual Life." Rev. J. T. Davis, Jr., of Atlanta, reviews Dr. Stevenson's article in the New York Methodist Review for May-June last on "The Two Episcopal Methodisms in the South." Dr. J. E. Godbey, editor of the Arkansas Methodist, dwells with interest on "The Temptation and the Agony." Dr. R. N. Siedd closes the list with the relations and duty of Methodism to the young people. (Barbee & Smith: Nashville, Tenn.)

## Broken Down in Health.

Shouts to Whole World His Cure by Dr. Greene's Nervura.

Andrew H. Olney, Gibson, N. Y., says:—"I was broken down with nervous and physical prostration, before using Dr. Greene's Nervura blood and nerve remedy, and life was a burden. Now life is a joy and sleep is a luxury compared to it before taking Nervura."



ANDREW H. OLNEY, ESQ.

"I wish I could shout loud enough so all the world could hear, and tell them the good this wonderful medicine has done for me. It has made me from a weak, trembling, nervous, irritable man, to one who feels he is on the highway to long years of health and happiness through Dr. Greene's Nervura blood and nerve remedy."

If constipated, use Dr. Greene's Cathartic Pills with the Nervura.

Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing nervous and chronic diseases, can be consulted free, personally or by letter.

REDUCED FROM \$35 TO \$10



This Most Wonderful Treatment Now Within the Reach of All.

Circulars, Testimonials, etc., Free. L. A. BOSWORTH, 36 BRONFIELD ST., BOSTON, MASS., General Agent for the New England States

DEAFNESS & HEAD NOISES CURED. Our IRVING'S TUBE contains deep vision and clear hearing. Send for FREE. 100 FAIR CHURCH ST., BOSTON, MASS.

**KNICKERBOCKER.**  
No more round shoulders. Shoulder blades and hipbones rounded. Easily adjusted. Worn with comfort. Suits for men, women, boys and girls. Sold by druggists, apothecaries, general stores, etc. By mail \$1 per pair (25¢ each). Send check or money order to address. KNICKERBOCKER BLOCK CO., BOSTON, MASS., U.S.A.

**DROPSY** TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousands cases called hopeless. From first dose symptoms rapidly disappear and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 Days Treatment Free by mail. DR. GREEN & SONS, Specialists, ATLANTA, GA.

LADIES, if you have superfluous **HAIR ON THE FACE** send for new information how to remove it easily and effectually without chemicals or instruments. Correspondence confidential in plain sealed envelope. Mrs. M. N. PERRY, 217 Oak Park, Ill.

**MENEELY BELL COMPANY**  
CLINTON H. MENEELY, General Manager, Troy, N. Y., & New York City, Manufacture Bells of Superior Quality.

**BUCKEYE BELL FOUNDRY,** 100 VALLEY ST., CINCINNATI, O. Best Grade Copper and Tin Bells. School, College & Church Bells. Founders of Largest Bell in America.

Foundry Established in 1790 by PAUL REVERE. **BELLS and CHIMES** of Copper and Tin. **BLAKE BELL CO.,** BOSTON, MASS.

**ZION'S HERALD.** Founded 1823.

**SUBSCRIPTIONS**  
Per Year, Postage Prepaid, Ministers and their Widows, \$2.50 1.50  
THE DATES following the name of each subscriber indicate the year and month to which it is paid.

**DISCONTINUANCES.**—Papers are continued until there is a specific order to stop, and until all arrearages are paid, as required by law.  
**SUBSCRIBERS** wishing to stop a paper, or change direction, should be very particular to give the name of the post-office to which it has been sent and the one to which they wish it sent.  
**REMITTANCES** may be made by Money Order (post-office or express), Bank Check or Draft. When either of these can be procured, send money by Registered Letter.

**FOR ADVERTISERS** it is one of the BEST MEDIUMS that can be employed for NEW ENGLAND. It has probably 80,000 readers in educated homes. Cards with advertising rates sent on application.

**Specimen Copies Free.**  
All letters of Remittances or relating to Remittances and Subscriptions, and other Business Matters connected with the paper, should be addressed to  
**A. S. WOOD, Publisher, 135 Bromfield St., Boston.**

**\$3,400.00 CASH AND GIVEN FREE PRIZES EACH MONTH**

As follows:—  
4 First Prizes, each of \$100 Cash - \$400.00  
20 Second " " " \$100 Cash - 2,000.00  
40 Third " " " \$25 Gold Watches - 1,000.00  
Cash and Prizes given each month - \$3,400.00

Total given during 12 mos. 1897, \$40,800.00

**HOW TO OBTAIN THEM.**  
Competitors to save as many **SUNLIGHT SOAP** Wrappers as they can collect. Cut out the top portion of each wrapper, that portion containing the heading "SUNLIGHT SOAP." These (called "Coupons") are to be sent, postage fully paid, enclosed with a sheet of paper stating Competitor's full name and address and the Coupons sent in, to Lever Bros., New York, marked on outside wrapper (left hand corner) with the number of the DISTRICT Competitor lives in.

No. of District	NAME OF DISTRICT.
1	New York City, Brooklyn, Long and Staten Islands, New Jersey.
2	New York State (outside of N.Y. City, Brooklyn, Long and Staten Islands).
3	Pennsylvania, Delaware, Maryland, West Virginia and District of Columbia.
4	The New England States.

The Bicycles are the celebrated Pierce Specials, 28" Pattern, made by Geo. N. Pierce & Co. of Hartford, Boston, Mass. They are fitted with Hartford Tires, First Class Chain & Lamp, New Deane's Bell, Standard Cyclometer, and Hunt-Low Saddle.

**RULES.**  
1. Every month during 1897 in each of the 4 districts prizes will be awarded as follows:  
The 1st Competitor who sends in the Largest Number of coupons from the district in which he or she resides will receive \$100 Cash.  
The 2nd Competitor who sends in the Next Largest Number of coupons from the district in which they reside will receive a Gold Watch, price \$25.  
The 3rd Competitor will receive the Last Day of Each Month during 1897. Coupons received too late for one month's competition will be put into the next.  
2. Competitors who obtain wrappers from soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are disqualified from competing.  
3. A printed list of Winners in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.  
4. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Brothers, Ltd., as final.

**LEVER BROS., LTD., New York.**



## Obituaries.

**Brewer.**—Mrs. Caroline Brewer was born in Hartford, Conn., and died suddenly in Wales, Mass., Jan. 7, 1897.

Mrs. Brewer was the oldest of a family of nine children, three of whom are still living. She became the bride of Chauncey D. Brewer about sixty-three years ago, when she entered the house that has been her home most of the time since. Here she exerted a bright and blessed influence as a soldier of Jesus Christ over all who became acquainted with her. All have lost a true friend, and none will more keenly feel this than the pastor and his wife, who have often visited her, always to come away refreshed and helped to do better work.

Mr. and Mrs. Brewer united with the M. E. Church of Wales in 1830, under the pastorate of Rev. Horace Moulton. They both were very active members during all their younger days. "Mother" Brewer, as she was called, has often told the pastor how she and her husband used to walk a long distance from their home to attend the class and prayer-meetings of the church. Mr. Brewer was class-leader for a number of years. His death occurred Oct. 15, 1891, since which time she has been kindly cared for by their adopted son, Thomas Brewer, and his wife.

The funeral took place from the church, which was filled by her many friends. The pastor spoke from Psalms 116: 15: "Precious in the sight of the Lord is the death of his saints." Rev. Mr. Davis, pastor of the Baptist Church, also made appropriate remarks.

GEORGE L. CAMP.

**Pease.**—Lydia E. Pease, widow of the late Rev. R. F. Pease, was born in Cornish, Maine, June 29, 1845, and died at the place of her birth, Dec. 25, 1896.

Early in life she was brought to Christ under the labors of Rev. Wm. S. Jones, and joined the Methodist Episcopal Church in Cornish. She remained in her native place until 1860, when she was united in marriage with Rev. R. F. Pease of the Maine Conference, and commenced at once to share the labors and triumphs of her husband in the Gospel ministry. With him she labored in the following places: Cornish, York, Hollis, South Standish, Falmouth, West Paris, Bowers Beach, Naples, Bethel, East North Yarmouth, and Industry and Starks. At the last-named place her husband was compelled on account of failing health to retire from the active work. He returned to his wife's home, where he peacefully passed away in 1884, leaving her to face the stern and lonely labors of life with her only child Lucius, then ten years of age. Since that time she has provided for her family needs by the stitch of her busy needle and the aid given her by the Maine Annual Conference. Never strong constitutionally, she suffered much which only those who were intimately acquainted could have known, especially during the last year. Pneumonia was the immediate cause of her death.

The character of Mrs. Pease was not of the aggressive kind. With her there was no storm and rush, but peace and quiet. She was a true Christian and a faithful attendant upon the means of grace. Her latest words were appreciative of the ministered word at the hands of her pastor. Her devotion and faithfulness to the members of her family she lost the last that spirit of self-sacrifice and denial which denotes the true disciple of Christ.

With tender and sad hearts her friends laid her body to rest beside that of her husband. She leaves, to mourn their loss, Lucius, her only son, a sister and a brother, with many friends who in her absence are reminded of her faithful Christian service. Her works do follow her.

Geo. F. MILLWARD.

**Murphy.**—Margaret, wife of Rev. Hiram Murphy, was born in Bristol, Me., Oct. 17, 1812. She consecrated her life to God in 1830, and after sixty-six years of faithful service, was called from the home of her daughter, Mrs. Franklin Thompson, of Friendship, Me., to be at home with Him she loved.

When her husband was called to the ministry in 1859, she was also called, and for twenty-six years shared with him the joys and privations of an itinerant's life on a country circuit. To the homes of sickness and bereavement she came with words of comfort and hands filled with tender ministrations, and her tact and ability brought relief to many weary sufferers who otherwise would have found it not. After they were relieved of the responsibilities of a charge, it was still their joy to minister to the homes and communities where Gospel privileges were few.

In the last days, when physical infirmities forbade active service, she served at home, where her interest and prayers were always for the prosperity of Zion. An hour spent with her was like a visit to Bougainville. Her influence is still with us, and truly she, "being dead, yet speaketh."

Of the eight children given them, seven are still living.

**Smith.**—Mrs. Augusta Adams Smith was born in Henniker, N. H., Sept. 25, 1811, and died in Providence, R. I., Dec. 5, 1896.

In very early life Mrs. Smith was converted and joined the Methodist Episcopal Church, of which she continued an active and honored member until her death. After her marriage to Richard M. Smith, a local preacher of our church in East Bridgewater, she resided in that town until a few years since, when she made her home with her son, Prof. Richard W. Smith, in Providence.

Mrs. Smith was a woman of sterling worth. All of her powers and possessions were consecrated to God. She had a remarkably familiar acquaintance with the Bible, whose promises and admonitions she could quote easily, literally and accurately. A well-trained mind and that close attention which a love for the truth inspires enabled her to remember every important point in great sermons that she heard and much of the argument and illustration by which they were enforced. To attend the public worship of God, whether preaching, Sunday-school or social service, was to her a helpful and enjoyable task nothing ordinary was ever allowed to interfere to cause her absence. Our church periodicals were read so faithfully and constantly that she was always well informed in regard to the great benevolences of the church, to which she was a liberal contributor as well as to the local church. Large-hearted and generous, she was dignified in her bearing yet affable, energetic in toil but always in good humor, prompt in action yet displaying a good degree of caution. Her temperament was bright and cheerful, thus winning people to her and making her society a delight both to old and young, and of this spirit of cheerfulness she retained even to extreme old age.

Her last illness was her only serious illness

since she was seven years of age, continued a little more than two months, during which she suffered very little pain, retaining her consciousness until within a few hours of the end, when the well-worn wheels of life stood still and a beautiful spirit went sweeping through the gates celestial. "I washed in the blood of the Lamb," she told her pastor substantially that whether she recovered or not it was all right. She left no definite dying testimony; none was necessary. A long and pure life, a noble and well-developed Christian character, combined with continuous devotion to the cause of God and humanity, could not have been more complete and satisfactory had the most glowing testimony fallen from her dying lips.

Her funeral was attended in Providence by her pastor, Rev. James M. Taber, of Trinity Church. The interment was in East Bridgewater, Rev. M. B. Wilson officiating.

W. J. SMITH.

**Chapin.**—Samuel Wesley Chapin died suddenly at his home in Springfield, Mass., Nov. 7, 1896, aged 72 years.

He was the son of Ezekiel and Betsey Frost Chapin and a lineal descendant of the famous Deacon Chapin of colonial times. Born in East Longmeadow, Feb. 23, 1824, at an early age he began the stern battle of life. From the earliest start he showed of what sturdy stock he came, for he entered most cheerfully and manfully into the serious things he was called to brave. Of refined tastes, he showed a decided inclination for architecture, which he studied for a time, afterward engaging in building. For a number of years he was employed at the U. S. Army, and will long be remembered for the faithfulness with which he executed the minutest detail of his task. While residing since manhood for limited periods in Bridgeport and Wallingford, Conn., Monson and Chicopee, the greater part of his life had been spent in Springfield.

Mr. Chapin was converted at the age of seventeen. He came to Springfield during the Civil War, and, uniting with Asbury Church during Rev. John Smith's pastorate, he continued a faithful and beloved member until his death. For twenty-one years Mr. Chapin and his wife provided the elements for the sacrament of the Lord's Supper, and his last service to the church was rendered on the Sabbath immediately preceding his decease. He was an ardent lover of Zion's Herald, for which he had been a subscriber a great many years. Mr. Chapin was a good man, devout and humble, yet earnest in his purpose to do right and to be a blessing to others, and he will reap the reward of the pure in heart.

On June 12, 1861, he married Maria M. Damon, of Chicopee. Six children were born to them, four dying in infancy. He is survived by his widow, two children—Henry E., professor of biology in Ohio University, Athens, O., and Emma R., a teacher in the Worthington St. school and organist at Asbury Church—and a brother, Elias F. of Haverhill.

The funeral was held at his late residence, Nov. 10, in charge of the pastor. Tributes were paid to his memory by Rev. Joseph Scott, Rev. F. H. Ellis, of Easthampton, and the writer.

CHARLES TILTON.

**Hansford.**—Rev. Jeremiah L. Hansford, late member of the New England Conference, was born in North Andover, N. H., June 7, 1823, and died in Melrose, Mass., Jan. 1, 1897.

Mr. Hansford was trained in a Christian home, his parents being devout and honored members of the Methodist Episcopal Church. At the age of sixteen he was visited with deep conviction for sin, and after a severe struggle came into the liberty of the children of God at a camp-meeting held near his father's house. He was very soon baptized and received into the Methodist Church by the pastor, Rev. Moses Chase.

The new life which had come to him awakened in his soul a desire to preach the Gospel. After three years (1843) he received licenses to exhort and preach the same day. Meantime he had been carefully engaged in making the intellectual preparation for the great work of his life. Besides the public school, he attended the Conference Seminary at Newbury, Vt., graduating in May, 1845. The Seminary had at the time a sort of improvised theological department, of which he had the full advantage. At the Lowell Conference, held in June, 1845, he was received on trial in the New England Conference. Two years later he was ordained deacon at Lynn by Bishop Morris, and four years later elder at Springfield by Bishop Hamline. The list of his appointments is as follows: 1845, Dedham; '46-'47, Dudley; '48-'49, Blackstone; '50-'51, Princeton; '52, Mendon; '53-'54, Dorchester; '55, Church; '56-'58, Ipswich; '57-'58, Webster; '59-'60, Lynn; '61-'62, Melrose; '63, Watertown; '65-'66, Chicopee; '67-'69, South Boston; '70, Boston, Church St.; '71, superannuated. He attempted again to preach at Eggleston Square and at North Reading, but was unable to continue and went to reside at Melrose.

Mr. Hansford made an important record as a member of the Conference, serving the cause in the effective ranks for more than a quarter of a century and accomplishing much good work. He was above all a preacher. In the days of his strength he had a noble physique—tall, muscular, with a commanding presence, a kindling eye, and a strong voice—and was able to deliver with effect a large number of excellent sermons. Though a preacher, he was also a good pastor and had success in winning souls in the charges he served. In some of them he had large revivals. In Ipswich he held special services for six or eight weeks, preaching himself every night. The services were attended with gracious results. Perhaps his greatest success in this line was at Chicopee, where many during his term were added to the church. His hardest field was South Boston, where they were engaged in building Trinity Church. He took much of the burden on himself by efforts to maintain the interest in the cause. At the Lowell money. The church when well under way was blown down by the great September gale, and redoubled effort was required to rebuild. The effort was too much for him. He went to Church St., but was really a broken-down man. From the nervous prostration to which he succumbed, he was never able to rally. For one-half of his ministerial life he lived a mere wreck of his former self. Though he suffered long, his final passage was sudden and painless.

The only work he left in print was an excellent "History of Princeton."

He was thrice married. A wife and three brothers—of whom Rev. Charles H. Hansford, of the New England Conference, is one—survive him. Though dead, he will be long remembered by many who through his instrumentality were turned unto the Lord.

D. SHREMAN.

**Sealey.**—Hiram N. Sealey was born at Whiting, Vt., Jan. 10, 1836, and died in Boston, Mass., on Monday, Dec. 28, 1896.

Mr. Sealey spent the larger part of his life on the old homestead farm where he was born and brought up, attending the public schools and making what he could of the rather meagre opportunities offered him, acquiring good health and a robust, genial disposition. At the age of twenty-four, having previously spent some time in Rutland, Vt., he came to the vicinity of Boston, thinking to better himself in many ways. This was in 1860. For a time he worked in Marblehead, and there used to love to watch the never-ceasing movements of the sea. He came to Boston in '62, and for a time had charge of a department in a large lumber yard. About six months ago he was employed by R. H. White & Co. in their carpet department, and later as one of the sweepers, at which occupation it is supposed he contracted the disease which was the means of his death, and which will ever be a terrible proof of the intensity and sin of that detestable habit of expectorating on the floors of public buildings. He died in the harness, having worked the night previous to the beginning of his illness. Throughout his sickness he tried to put the best side out, and evidently did not, till the very last, if at all, realize that he was to pass to his reward. Peacefully, after a word or a struggle, he breathed his last. His wife, who had tenderly cared for him until prostrated by the same disease, was very ill at the time of his death, but has since recovered.

Mr. Sealey always lived a good moral life, and in January of '93, during a series of revival services conducted by Rev. L. A. Banks in the Temple St. Church of Boston, he was soundly converted and ever after lived a consistent and active Christian life, taking much interest in all church work and especially that of the Epworth League and the salvation of the lost. He united with the church in October, 1893.

In January of '94, while attending a similar series of meetings, he met the one who was to become his wife—Mandana M. Hodgman, of Lennoxville, Quebec—a thoroughly good Christian lady, with whom he was united in marriage June 19, 1896.

Now began a new struggle against adversity, caused by the hard times which have oppressed so many during the last few years. After passing through many discouragements which he cheerfully and manfully bore, he was successful at last and had a bright outlook for happiness, usefulness and prosperity.

The body was sent to his relatives at Whiting, Vt., where interment took place, his wife being unable to attend the last and services held at that place. He leaves, beside his wife, a sister and an aged mother, both residents of Whiting, who deeply mourn their loss. His wife is nearly heart-broken with grief, and she is deeply in need of the prayers of Christian friends. She returned to her home at Lennoxville, Quebec, just four weeks from the day her husband was taken sick. Thus, in one day, a happy home was broken up, a loving husband and wife separated to meet no more on the shores of time, and life's plans and hopes frustrated. Truly it has been well said, "Earth is but our dwelling place; heaven is our home."

GUY ROBERTS.

## TOBACCO WAS THE REAL CAUSE

But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking GUTHRIE, the popular antidote chewing gum remedy for Tobacco habit. No. 4 box, nearly all druggists. Booklet and sample free. Baraka Chemical Co., Detroit, Mich.

## Educational.

### THE Fisk Teachers' Agencies

(Incorporated.)

#### EVERETT O. FISK & CO.,

Proprietors.

4 Ashburton Place, Boston, Mass.  
79 Fifth Avenue, New York, N. Y.  
1361 15th St., Washington, D. C.  
56 Wabash Avenue, Chicago, Ill.  
24 King St., West, Toronto, Can.  
400 Century Building, Minneapolis, Minn.  
107 Keith & Perry Building, Kansas City, Mo.  
72 Cooper Building, Denver, Colo.  
221 Siltman Block, Los Angeles, Cal.

Send to any of the above agencies for 100-page Agency Manual, free. Correspondence with employers is invited. Registration forms sent to teachers on application. Large numbers of school officers from all sections of the country, including more than ninety per cent. of the Public School Superintendents of New England, have applied to us for teachers.

\$6,000,000.00.

### New Hampshire Conference Seminary and Female College.

52d year.

Fall term opened Tuesday, Sept. 8, 1896.  
Winter term opens Dec. 7, 1896.

Students prepared for College. Seminary courses in Science, Art, Music, Elocution, French, German, Greek, Latin, Literature and Stenography. Good Commercial Department. Bookkeeping. The Institute on the hills of the Granite State. Bracing air. Pure spring water. Excellent board. A Christian home under the supervision of the teachers of the faculty who are members of the household.

Send for a Catalogue to the President,

GEO. L. PLIMPTON,  
Tilton, N. H.

## TEACHERS WANTED!

We have over four thousand vacancies for teachers each season—several times as many vacancies as members. We must have more members. Several plans: two plans give free registration; one plan GUARANTEES a satisfactory position for the coming Fall. Ten cents, silver or stamps (the regular price is 25 cts.) pays for a 100-page book, explaining the different plans, and containing a complete list of private history, a true and charming love story of College days. No charge to employers for recommending teachers. Address REV. DR. O. M. SUTTON, A. M., President, and Manager, Southern Teachers' Bureau, Louisville, Ky.

## Methodist Book Concern

Eaton & Mains, Agents.

### Just Ready: The Methodist Year Book for 1897.

It contains the latest exact facts concerning the Methodist Episcopal Church—its present membership, its growth during the past year, its chief officers, its publishing interests, its benevolences, its educational forces, its charitable institutions, etc. Every pastor, every official member, and every thoughtful layman should have this big little reference library within easy reach, so they may see at a glance what splendid work their church is doing in all directions.

Single copy, 10 cts.; per doz. \$1. Postage, 4 cts. per copy, additional.

## SHOP-WORN BOOKS

### SUNDAY SCHOOL LIBRARIES.

We have just been through our stock and select about

500 volumes

which we offer while they last at

60 per cent. discount.

These are our regular Sunday School books, are all new, and are sold at this rate because of some trifling damage which renders them unsalable as New and Fresh Books. Order quickly, as they will not last, and the first comers will get a Fine Assortment. Not sent on approval. Terms Cash.

## New England Depository,

Chas. R. Magee, Manager,  
38 Bromfield St., Boston.

## Educational.

### Wesleyan Academy.

Wilbraham, Mass.

Winter term of 80th year opens Wednesday, January 6, 1897.

Rev. WILLIAM R. NEWHALL,  
Principal.

### East Maine Seminary.

Bucksport, Maine.

Rev. A. F. Chase, Ph. D., Principal.

The Spring Term opens March 2.

On College Preparatory, Scientific, Academic, Normal, Art and Medical Courses. Military Training, Business College, with first-class instruction. Location unsurpassed. Range of access by boat or by rail. Terms low. Send for Catalogue.

MASSACHUSETTS, Amherst (ten miles from Boston).

### Lasell Seminary for Young Women

Suggests to parents seeking a good school consideration of the following points in its methods:—

1. Its special care of health.
2. Its thorough supervision of work, diet and exercise; abundant food in good variety and well cooked; early and long sleep; fine gymnastics furnished by Dr. Sargent, of Harvard; bowling alley and swimming-bath; no regular or forenoon examinations, etc.
3. Its broadly planned course of study.
4. Boston proximity both necessitates and helps to furnish the best of teachers, including many specialists; with one hundred and twenty pupils, a faculty of thirty. Four years' course; in some things equal to college work; in others, planned teacher for home and womanly life. Two studies required, and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted if eighteen years or over, or graduates of High Schools.
5. Its home-like air and character.
6. Training in self-government; limited number (many declined every fall for lack of room); personal oversight in habits, manners, care of person, room, etc.; comforts not stinted.
7. Its handwork and other unusual departments.
8. Pioneer school in scientific teaching of Cooking, Millinery, Dress-cutting, Business Law for Women, Home Sanitation, Swimming.
9. Regular expense for school year, \$800. For illustrated catalogue address (mentioning ZION'S HERALD) C. C. BRADSON, Principal.

## CHURCH CARPETS

AT MANUFACTURERS' JOHN H. PRAY, SONS & Co.,  
CARPETS AND UPHOLSTERY.  
PRICES. 658 WASHINGTON ST.,  
OPP. REVOLVER ST. BOSTON.



"BROWN'S BRONCHIAL TROCHES" are unrivaled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

## Review of the Week.

Tuesday, January 26.

- The Senate committee discusses the new Treaty.
- Ex-Queen Liliuokalani calls on President Cleveland.
- An Egyptian commission to inspect Red Sea ports with a view to precautions against the plague.
- A wave of bitter cold in the West.
- British societies in this country celebrate the 138th anniversary of the birth of Robert Burns.
- Senator Turpie advocates Cuban independence.

Wednesday, January 27.

- A big mass meeting in favor of arbitration held in Washington.
- Relief work for the sufferers from cold in Chicago; thousands fed and supplied with fuel.
- Sixty buildings burned in Philadelphia; Wanamaker's big store saved with great difficulty; loss, over \$1,000,000.
- The Cuban insurgents blow up a railroad bridge in Santa Clara province.
- The Monetary Conference bill discussed in the Senate; Mr. Turpie finishes his speech on the Cuban question; the Indian bill before the House.
- The Mississippi River frozen over between Missouri and Illinois.

Thursday, January 28.

- Two Spanish officers and their men in Cuba desert and join the insurgents.
- Prof. Langley thinks that he has solved the problem of mechanical flight by his flying machine.
- Five track workers run down by a train at East Norwalk, Conn., and killed.
- Emperor William celebrates his 38th birthday.
- Mr. Gladstone starts for Cannes.
- The National Board of Trade, in session in Washington, favors the re-establishment of reciprocity and opposes the pending amendments to the Interstate Commerce law.
- The Senate passes the Military Academy bill and discusses the Nicaragua Canal measure; the House passes the (conference) Immigration bill.

Friday, January 29.

- Lyman J. Gage, of Chicago, accepts the Treasury portfolio in the new Cabinet.
- A train on the Brooklyn Elevated road collides with another and is thrown into the street; the engineer killed and seven injured.

ROYAL is the only baking powder made on scientific principles. Trained chemists in every department. All ingredients must test to standard strength and absolute purity. If you care for your health, or if you study plain, simple, every-day economy, it is imperative that you see to it that no baking powder but the ROYAL enters your kitchen. The low-grade, cheap powders contain alum and lime and injuriously affect the stomach and kidneys.

ROYAL BAKING POWDER CO., NEW-YORK.

—The Monetary Conference and the Bankruptcy bills considered by the Senate; the extradition treaties with the Orange Free State and with Argentina ratified; the House passes the Indian bill.

—Chief Justice Fuller and Justice Brewer to be arbitrators for Venezuela in the boundary question.

—The present Jewish population of the country estimated at 500,000, of which 140,000 are in New York.

Saturday, January 30.

- The Governor of Nevada signs the bill legalizing glove contests, or prize-fights, in that State.
- President Cleveland one of the speakers at the fiftieth anniversary celebration of the New York Academy of Medicine.
- Gen. Russell A. Alger accepts the secretaryship of War in the new cabinet.
- A Southern Pacific train held up near Roseburg, Ore.; express and mail cars broken into, safes looted, and a car burned.
- The House of Commons appoints a committee to investigate South African affairs.
- The Senate votes that this country shall be represented in any international monetary conference that may be called.
- Judge Nathan Goff of West Virginia declines the offer of the Attorney-Generalship.
- The Oklahoma Legislature passes a bill abolishing the militia and prohibiting gold contracts in the Territory.

Monday, February 1.

- Death of Geo. B. Roberts at Philadelphia, president of the Pennsylvania Railroad Company.
- The Senate committee vote to report the Arbitration Treaty favorably, with two amendments.
- Secretary Olney and Sir Julian Pauncefote sign a treaty for fixing the Alaska boundary.
- The House passes the Agricultural bill retaining the appropriation for seeds.
- The cruiser "Brooklyn" damaged by striking on a ledge in the Delaware River.
- Eclipse of the sun, partially visible in this latitude.
- A woman and six children burned to death in Hoboken, N. J.
- Germany ready to join England in enforcing reforms in Turkey.

## GOOD NEWS FROM FAR AND NEAR.

Bishop W. F. Mallallen.

ON the 14th of January I wrote a letter to each of the presiding elders of the six New England Conferences, asking them to unite with me in the observance of Friday, Jan. 29, as a day of "fasting or abstinence and prayer" for the outpouring of the Holy Spirit upon the people and the revival of religion all over New England. All these presiding elders, with the exception of four, have replied to the letter, and in several cases they have sent out copies of the letter with their endorsement, asking all their preachers and churches to co-operate.

But the special cause of the present writing is to make known the very encouraging fact that all the presiding elders, so far as heard from, are earnestly pushing revival work in their respective districts, and, best of all, every one reports more or less places where great interest and encouraging results are witnessed. It cannot fail to cheer the hearts of all God's people to know that the toll of months, and in some cases years, is being abundantly rewarded.

The following quotations from some of the letters received will indicate the hopeful condition of affairs. One elder says: "Your call to prayer has already done me good. Since our camp-meeting several churches have been in continuous revival, one small charge having taken some ninety on probation, besides replenishing other churches." Another says: "Many of the pastors are already engaged in special revival work." Another says: "I heartily approve of such a move, and have no doubt great good will follow. I am glad to tell you that God is graciously blessing and saving souls; we do indeed seem to be in the midst of revival interest." Another says: "I have sent out to all my pastors a request to observe the day you name. I trust that showers of blessing will fall on all the churches. Many of the churches on my district are holding revival services." Another says: "I have found the people impressible as never before. We are now enjoying great revival work in many of our charges. H has received seventy-two on probation; M is being swept; B is getting in line; and D, O, and many others are gathering converts. Bless the Lord! I shall immediately send a copy of your letter with another of my own to each of my pastors." Another says: "I will be glad to join you on Jan. 29. God is blessing us on my district, and many are being saved." Another says: "Will observe Jan. 29 with you. Shall send word to all the pastors. Several revivals are now in progress." Another says: "Several of the churches on my district are having excellent interest, with conversions."

Evidently the present is a favorable time for revival efforts. It might have been wiser and better if we had all commenced our revival work in early autumn, but that time is past, and it is only left to us to make the most of the present and the future.

The great present peril is that preachers and people, after a few weeks of revival services, will be tempted to relapse into the usual quiet, routine way and suffer a suspense of faith and effort. This must not be, even though it should be deemed wise to discontinue extra services. If strength fails, and help from outside sources cannot be obtained, the revival will not cease, provided the special meetings be supplemented by unusual holy living and constant watchfulness for the souls of the unconverted, and by persistent, believing prayer. And if the pastors will continue to proclaim the Gospel in all its fullness, and remember that "he that reapeth receiveth wages and gathereth fruit unto eternal life," they may expect that the church members will co-operate with them, and, best of all, the revival will not come to an end, but rather will continue, and week by week souls will be won to Christ.

## For Dyspepsia

Use Horsford's Acid Phosphate.

DR. L. GUY McCARDLE, Pittsburg, Pa., says: "I have used it in various forms of dyspepsia, with gratifying results."

## THE CHURCH ITS OWN EVANGELIST.

Rev. C. W. Rowley, Ph. D.

THE soul-stirring appeal of Bishop Mallallen and the article by Dr. Cuyler on "Revivals—How Helped or Hindered," in the last number of the HERALD, have moved me to write a few words on the above topic. Another fact inspires the undertaking: For the past few weeks St. Paul's Church has been greatly quickened and blessed as its members have prayed for the baptism of the Holy Ghost and have been earnest evangelists in the Master's service. A little over three weeks ago we announced a series of "Special Revival Services, Conducted by the Pastor and Ten Men." These men were members of the official board of the church. They pledged themselves to be present at every meeting or furnish a substitute. This they did. The moral effect of this movement was glorious. These men and their earnest personal efforts inspired many other men in the church, and the result was a large force of earnest helpers in the meetings. At the same time the women of the church were meeting each afternoon for prayer and counsel. After the season of prayer they went out to invite the people to the evening services. The result of this simple method has been the uniting of the church in real evangelistic work of the personal kind, and souls have been seeking the Lord each night.

We are more and more convinced that the results from such meetings are far more thorough and satisfactory than those which follow the labors of some special evangelist, who does nearly all the work and leaves a large number of card-signers on the pastor's hands, with a cold church to hinder rather than help them into the "assurance of salvation." When a church decides upon doing its own evangelistic work because impelled by the Holy Ghost, and enters upon personal and persistent endeavor to rescue the lost, success is sure. This definiteness of aim—parents burdened for children, children for parents, Sunday-school teachers for their scholars—soon results in the conviction of the unsaved and many inquire the way. The special meetings for consecration will keep the hearts of the workers warm and courageous and they grow bold to work for Christ. A church is sure to decline that depends upon an imported evangelist each year to awaken new life in its members. Laymen are coming to see this. We should give heed to the appeal of our honored Bishop and pray for the Holy Ghost to equip us, and then, by personal effort, keep a steady revival spirit in the churches of New England. We believe the people of the country are hungry for a revival of the pentecostal kind. But they

need to be led. Shall we not, as pastors, seek the proper preparation, if we do not possess it, and lead them forth to glorious victory?  
Manchester, N. H.

No other oil and no other medicine has ever been discovered which can take the place of Cod-liver Oil in all conditions of wasting. New remedies come, live their little day and die, but Cod-liver Oil remains the rock on which all hope for recovery must rest. When it is scientifically prepared, as in Scott's Emulsion, it checks the progress of the disease, the congestion and inflammation subside and the process of healing begins. There is the whole truth. Book about it free.

SCOTT & BOWNE, New York.

**Styles correct,  
Prices right!**  
Only four words but what a world of meaning!

**Macular Parker Company.**  
Clothing and Outfitters for  
Men, Youths and Boys.

400 Washington St., Boston.  
165 Westminster Street,  
Providence.

**AARON R. GAY & CO.,**  
Stationers and Bank Book  
Manufacturers.  
**ACCOUNT BOOKS**  
Of any desired pattern made to order.  
122 State St. Boston, Mass.

IF YOU ARE GOING SOUTH  
This Winter to

**FLORIDA**

Or any Southern point, THE BEST, THE CHEAPEST AND THE MOST COMFORTABLE ROUTE is by one of the Magnificent Steamers of the

**SAVANNAH LINE.**

The Fleet comprises THE SAFEST, THE FASTEST, THE MOST COMFORTABLE and the MOST ELEGANTLY FURNISHED Steamers plying the waters of the Atlantic Coast.

**SEA SPRAY BATHS,**

Barber Shops, Electric Lights, Recarpeted and Handsomely Furnished Staterooms, Modern Sanitary arrangements, are some of the new improvements which are to be observed aboard the ships.

Direct Steamers from Boston and New York

For Illustrated Folder Address  
**RICHARDSON & BARNARD**  
20 Atlantic Avenue, Boston.

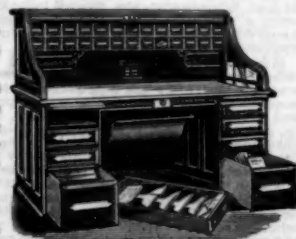
## DON'T WORRY!

Do you remember the noisy rooster that disturbed the slumber of Carlyle? "It isn't the noise of his crowing that disturbs me," said Carlyle; "it is lying awake expecting him to crow."

Any day now you are liable (in the present crowded condition of your desk) to overlook some important note or mislay some needed paper, or forget some vital matter. Is the anxiety and worry and risk worth while, when you can escape it all by owning one of these Cutler desks?

See the combinations in this ingenious arrangement: 26 pigeonholes with patent sliding box fronts, combination stenographic filing drawer, combination letter index filing drawer, patent duplicate inkstand, flying blotter, tilting waste receptacle (dispensing with basket), pen racks on drawer fronts, stamp drawers, adjustable compartment partitions, etc.

The writing surface is laid in solid white maple with a marquetry border of cherry. It is a very effective combination. The desk itself is a marvel of convenience, and will be worth five times its cost to the average business man.



**PAINE FURNITURE CO.,**  
48 CANAL ST. - BOSTON.